The Churchman.

SATURDAY FEB. 15, 1879.

TIT FOR TAT.

For many a long year Ultramontane writers have been persistently asserting that atheism is the only alternative from ultramontanism. Mr. Mallock now returns the compliment by asserting that the only alternative from being "a literal sceptic" is to be an Ultramontane. What is there in all this that need set people wondering? It is neither more nor less, on either side, than the old fallacy that faith and reason are contradictories, brought out once more and furbished up for present use.

Grant the fallacy, and the result follows. They who will not give up faith, go to Rome; they who will not abandon reason, become "literal sceptics." The Ultramontanist hopes that the fallacy will work in one direction. Mr. Mallock hopes it will work in another. There is nothing to gape at. It is an old trick, and nothing more.

Meantime a good many people will be slow to admit that faith (which God requires) and reason (which He has given us) can be contradictories, and so cannot be reconciled.

SOCIALISM.

That it has many excuses for its delusions we do not deny. The readjustment of any disturbed state of society is sure to bring suffering upon the innocent, and it is such a readjustment which is now taking place. It is natural that those who are in want should feel the inequality which gives to others more than they can use or enjoy. It seems cold-blooded to tell those whose wages are reduced that in a little while prices must fall, and then all will be as before. It may be true, but "next year" is a long time to look forward to, when daily bread is the present and immediate need.

The radical theories of socialism, moreover, keep out of sight their inherent viciousness. They are always illustrated by reference to those in a better condition than the disciple, never by bringing in those who are in a worse. The inherent wrong in socialism, as well as its inherent folly, is that it proposes to the masses that they shall have what they have not labored for. If one man can earn twice as much as another, it is robbery to take from him a portion to give it to the other. And no one would see this more quickly than the honest socialist if it could be put before him in a concrete form.

Take the car-drivers of a city, for instance, and tell them that twenty per cent. of their wages was to be reserved and paid over to another set of men who should do nothing but wear the badges of car-drivers, and they would feel that all previous causes of discontent were as nothing to this new outrage. But the matter is never so set before them. Old-world socialism has grown out of privileged states of society. Men able to rise have felt themselves kept down by the mere fact of plebeian birth. They have seen State monopolies raising the price of the necessaries of life. They have seen themselves shut out from education, culture, enjoyment. They have felt the burden of taxation most unfairly adjusted.

But in this country there is nothing of the sort. The social inequalities are almost entirely the work of men who have lifted themselves out of the masses. Socialism practically declares that no man shall rise above his accidental level. It takes from the poor any inducement to be other than poor—because the moment he produces or obtains anything, it is to be taken from him for the benefit of some one more inefficient or lazier.

These are all plain enough facts to those who are acquainted with the principles of social science. The men who do not see them are those whose horizon is bounded by their immediate and present circumstances. It seems hard to a workingman that he should live in a tenement-house in a side street, while another man lives in a brown-stone palace on an avenue. But he does not see that if there were no avenue palaces there would be no tenement-houses even, and no side streets to put them on. He does not see that nine tenths of the avenue palaces had their beginning in conditions to which his tenement-home is luxury. He wants his luxury without paying for it the inevitable price. What he needs is to see that all this unequal distribution of wealth is for the general benefit. It is as if in a shipwrecked company one man only has a chronometer and another a compass. The savage, socialistic idea is to pull watch and compass to pieces and divide the fragments. Nobody is any richer, but there is no chronometer and no compass any more.

The pressing need of the present day is that those who understand should teach those who are capable of understanding the true facts of social science. Those who are lowest down in the scale are generally the least intelligent. Those who are or would be tramps, would undoubtedly gain for a season by a general scramble, and would lose nothing, having nothing to lose. Those who suffer in competition with skilled labor, long for a forced equality of wages. They want those who earn more to pool their earnings. It is lost labor to talk to such. But the great body of those who work for wages are intelligent and capable of rising. What they need is to be shown where their interests lie, and to be helped in helping themselves. There never yet has risen up a revolution from beneath, without there being faults in the society above. The folly and the sin of socialism must be made clear to the better order of working people by means of a true Christian socialism, which does not say—"Pool all your burdens, and then throw them upon the weakest," but "Bear ye one another's burdens, and so fulfil the law of Christ."

UNSELFISHNESS IN RELIGION.

In the admirable summing up of a discussion lately held in the New Haven Conference, on the topic of Sisterhoods, the Bishop of Connecticut is reported to have set forth a distinction less attended to than its importance deserves. It is a distinction which, in fact, applies to all matters of religion. "When work for the higher life of the soul is put first, and the work for Christ second, the evil effect on the character is too great to be overestimated." Perhaps this might be still more broadly stated—that, in general, where work is distinctively sought for the sake of the soul of the worker, and not, first of all, for Christ, it is certain to become selfish work, and at last bad work. The tendency to Pharisaic formality in religion is a possible danger which keeps pace with the very excellence of the means of spiritual culture. It is as with the devotees of drill in the army, who carry it to such a pitch that they have no fancy for actual warfare, because that interferes with the machine-like precision of their troops, spoils uniforms, and generally demoralizes the beauty of parade. Duties, in like manner, interfere with methodical and highly organized devotion, until they are altogether set aside for the accustomed revery and the edifying practice.

We are not taking ground against the multiplication of spiritual helps. The Church has great need to use all it has, and will bear the addition of a good many more which practically it has not. But we do take ground against that select, exclusive style of religion which tends to form cliques and coteries—a spiritual aristocracy. It is not found in the Church alone, by any means, but we have no business with it elsewhere. We know that it is found in the Church, and is based upon that very taking but unsafe notion of cultivating the higher life of the soul. And it is just as dangerous as that cultivation of the intellect and taste which one sometimes sees, and which shuns all work and refines itself to that morbid pitch at which all work becomes impossible. This illustration may help to show our meaning. We do not think there can be too much praying, too much meditation, too much study of

sacred things, so long as beyond them all lies the one motive and end of duty to God and man, and these others are kept in strict ministration to that end. Then they will be healthily regulated. The athlete who "trains," never intending to run a race, or walk a match, would be looked upon as foolish. The world asks, "For what purpose is this training?" It is only in higher things that the mistake is not so apparent.

And, in passing, let us say that the *raison d'être* of all sectarianism is found in this notion of the higher spiritual life for its own selfish sake. It is apparent in that argument that different sectarian forms and beliefs are adapted to different temperaments. The true principle is, What has God revealed as His requirement of His children? This is the idea which the Church sets forth, and it is in seeking this, and not in introducing from the right hand or the left new expedients, that the true growth and glory of the Church will be promoted.

THE ABBE MARTIN'S REJOINDER.

III.

The special historical point to which we alluded at the close of our last paper is contained in the following passage:

"Thank God, the age is advancing, and to-day the heirs of the English Reformation are beginning to recognize that even in relation to the facts of the sixteenth century, Roman Catholic writers are more worthy of confidence than the Puritan or Protestant historians. Men's views are gradually coming round, and justice is being done at last to men and things. If any authors might be excused for writing with passion, they would be the English Catholics of the second half of the sixteenth century. As a rule, however, they have not done so, but have treated their persecutors with remarkable moderation. Attention was drawn to this fact a short time ago in one of the ritualist journals."

The abbé then proceeds to quote from the *Church Review* part of a notice of the "Records of the English Province of the Society of Jesus," in which occur these words: "The Marian persecutions had their counterpart in the Elizabethan; Fox's 'Book of Martyrs' tells nothing of the one that is not surpassed by those records of the other—with this great difference, however, between them, that the virulent defamation and scurrilous abuse of the one never appears in the other."

Defamation and abuse, whether they reach the pitch of virulence and scurrilousness, or whether they stop short of it, are always and everywhere to be condemned. To call Queen Mary a "bloody Jezebel," or Cranmer an "unredeemed villain," amounts to very little in the way of argument. And one is glad if the "Records," etc., quoted by the *Church Review*, are free from such blemishes. But is it not rather a hasty generalization, rather a wide induction from a somewhat narrow range of facts, to reason from the "Records" to "Roman Catholic writers"?

Did the Abbé Martin ever hear of Dr. Nicholas Sanders, and of a certain letter, still extant, addressed to Philip II. in 1572, in which he describes the queen and people of England in language which, if it is not defamatory and scurrilous, makes defamation and scurrility impossibilities? Did he ever see or hear of the same writer's treatise on the "English Schism," a work which has shaped the whole belief of multitudes touching the English Reformation; and which "in the teeth of statute and state paper, in direct contradiction of every contemporary document that can claim authority," has fairly exhausted the possibilities of malignity, invective, and falsehood? Did he ever hear of Cardinal Allen and his "Admonition to the Nobility of England," etc., issued at Rome in 1588, in which, in unquotable language, he described "Elizabeth as the vilest of prostitutes, and her court as the foulest of brothels," and said of the English people—as Sanders had said before—that "they were of all men most effeminate, most dastardly, least capable of war"? These are no mean or obscure names in the annals of Anglo-Romanism. Sanders was the pope's legate, sent into Ireland in 1574. Allen was "the English cardinal," a papal legate, and (had the Spanish Armada conquered England) would have been Archbishop of Canterbury. In the face of such instances it is as absurd to reason from the "Records" to all Romish writers of the sixteenth century as it would be unfair to forget that some Romanists did not follow the example of Sanders and Allen.

The truth is that the excommunication of the English queen by Pius V. in 1570 separated the English Romanists from the National Church of England. Then the plots and intrigues of Campian, Parsons, and others, from about 1580, divided these Romanists into two parties. There was, first, a quiet religious party, the members of which did not cease to be Englishmen in remaining Romanists, but were loyal to the crown, and only asked, what there was no intention to deprive them of or punish them for, the privilege of quietly holding their religious convictions. But there was also a second party, of a totally different character and complexion. These, led on by the seminary priests and others, especially the Jesuits, were bent on vigorous action under the book of excommunication. They were a political party far more than a religious one. They plotted the death of the queen and the overthrow of the government. They compelled, in order to the perservation of the queen and the government, the putting into execution penal laws which had not been executed for nearly twenty years, as well as the enactment of new ones. No doubt, in the execution of those laws, persons suffered who ought not to have suffered. It is always so in such cases. It always must be so. But the fact after all remains that the penal laws were enacted and put in force not because of or against the religious convictions of the quiet Romanists, but against and because of the political plots, conspiracies, and disturbances of the other and the violent party.

The proof of this does not rest on Lord Burghley's statements in his "Execution of Justice," but on other and very different testimony. In 1601 the secular Romish clergy in England, and with them a number of the laity, addressed a memorial to the then pope (Clement VIII.), in which they declare "that the Jesuits were the only cause of the severe laws against them, because they had meddled in all conspiracies, and had even suborned assassins to slay the queen; that they were the sole authors of the troubles which agitated the Church in England; that before their arrival in the country no Roman Catholic had been accused of the crime of high treason, but that since their arrival things had borne another aspect; that their ambition had at once blazed out, and they had put up kingdoms and crowns at auction."

A good deal more might be quoted from similar quarters and to the same purpose. But it is not needful. What it is needful to observe is, that the Romish writers of the sixteenth and early seventeenth century, from whom *modern* Romish writers obtain their "facts" about that period, do not, as a rule, belong to the former but to the latter of the two parties described above. On that ground, if on no other, we take leave to question the Abbé Martin's assertion that "even in relation to the facts of the sixteenth century Roman Catholic writers are more worthy of confidence" than others.

An illustration of the result of trusting to such writers is at hand, and we ask attention to it. We have before us a "General History of the Church from the beginning of the Christian era to our own times," by the Abbé J. E. Darras. It was intended as a manual of instruction in ecclesiastical history, and its animus may be gathered from words in the preface to the second edition: "For two hundred years, indeed, this is the first time that a manual intended for the great seminaries, and published in France, has appeared with the avowed purpose of placing the Roman pontiff at *the summit* of history." The same preface, dated in 1855, tells us that the work has been adopted as a text-book "in many of the great seminaries."

On pages 169 and 170 of Vol. IV., the Abbé Darras presents what, we have no doubt, he believes to be some of "the facts of the sixteenth century." The passage is worth reading. The italics, it should be said, are our own:

"The English clergy opposed to these secular ordinances [acts of parliament, etc.] a resistance which does them honor, and awakens the hope that God will, some day, remember His mercies towards a country of so many confessors and martyrs. They presented to the House of Lords a declaration of their belief in the Real Presence, transubstantiation, the sacrifice of the mass, and the supremacy of the pope. They protested, at the same time, that it did not belong to an assembly of laymen, but to the lawful pastors of the Church, to pronounce touching doctrine, sacraments, and canon law. The two universities of Cambridge and Oxford signed the profession of faith of the clergy; and the bishops, by unanimous agreement, seized every occasion to speak and vote against the edicts of parliament. To break or paralyze this opposition, the ministers of the apostasy caused the Bishop of Winchester and Lincoln to be poisoned. Elizabeth called the other prelates together to summon them to obey the new statutes, and on their refusal drove them from her presence with expressions of anger and contempt. From each of them, successively, was demanded the oath of supremacy; but they preferred to expose themselves to any rigor rather than to sacrifice conscience to an impious queen. One only, the Bishop of Llandaff, gave scandal by his apostasy; all the others continued faithful to their religion and their God. Tunstal, of Durham, Morgan, of St. David's, Oglethorpe, of Carlisle, White, of Winchester, and Bayne, of Coventry, died victims of the odious treatment to which they were subjected. Some managed to escape

from prison, and were fortunate enough to reach the continent. Bonner, Bishop of London, died in the depths of a dungeon, after a captivity of ten years. Watson of Lincoln languished thirty-three years in a cell in the Tower of London." Following all this is a notice of the consecration of Archbishop Parker, and the *only* notice of it, in these words: "He was obliged to Barlow and Scory, two Protestant bishops of the reign of Edward VI. As they were consecrated by the ritual of that prince, there is room for doubt whether they really received the episcopate, and could, validly, confer it upon others."

It would be difficult to find in the same space more mistakes than are gathered together in this passage. We call them mistakes, and such we have no doubt they are, so far, that is, as the Abbé Darras is concerned. At the same time they are, just as unquestionably, mistakes that arise from relying on Roman Catholic writers "in relation to the facts of the sixteenth century." Time and space forbid an examination of all the errors here brought together. Some may, however, be noticed.

The story about the deprived bishops could not well be more untrue than the abbé makes it. The truth is that no greater contrast can be imagined than that which comes out in the treatment of the deprived bishops in the reigns, respectively, of Mary and Elizabeth. Of the latter there were fourteen, all, that is, who were then living, with the exception of Kitchen, of Llandaff. Of those, Heath, of York, lived and died in a house of his own, where he was visited at different times by the queen. Tunstal, of Durham, and Thirlby, of Ely, lived with Archbishop Parker till their death. Bourn, of Wells, lived till his death with the Dean of Exeter. White, of Winchester, though imprisoned in the Tower for a while, was set at liberty and allowed to select his own residence. Watson, of Lincoln, after, possibly, "a short restraint," was first quartered on Bishop Grindal and afterwards on Bishop Cox; but being or becoming turbulent was sent to Wisbech castle, where he died in 1584. Oglethorpe, of Carlisle, Bayne, of Lichfield and Coventry, and Morgan, of St. David's, died not long after their deprivation, but "in their beds and in perfect liberty." Poole, of Peterborough, lived on one of his own farms "and died in a good old age." Turborvil, of Exeter, was allowed to select his own place of residence. Bonner "was at first quartered on the Bishop of Lincoln, but made himself so disagreeable, that at last he was placed within the rules of the Marshalsea prison; that is, he was permitted to occupy within a prescribed circuit a house of his own, being restricted from passing beyond certain boundaries." And this was the only "depths of a dungeon" he was subjected to.

The astounding statement that White and Watson were *poisoned*, originated probably with Genebrard, a "Roman Catholic writer of the sixteenth century," who says in a general way that "the clergy and bishops were punished by imprisonment and loss of their property, some of them being destroyed by slaughter, *poison*," etc. This general falsehood being adorned as time went on—like the Nag's Head fable—with circumstances, comes out at last, in 1855, in the special allegation of the Abbé Darras.

It is perhaps hardly necessary to call attention to the omission of the names of two of Archbishop Parker's consecrators, Hodgkins and Coverdale, or to the blunder of making Barlow to be consecrated by Edward VI.'s ordinal, he having been consecrated in the reign of Henry VIII., and by the unreformed pontifical.

If ecclesiastical history is taught after this fashion in Romish seminaries, it certainly explains a good many things, while it pointedly illustrates the result of trusting to "Roman Catholic writers" for "the facts of the sixteenth century."

SOME MORE QUESTIONS ABOUT OUR CHURCH.

V.

Does your Church Teach the Necessity of a Change of Heart, and Does it Believe in Experimental Religion?

The question has two parts, but they may very well be put together, since they are portions of the same objection that Episcopalians are formalists, and that they do not believe in that radical change which shows itself in the fruits of a new life begotten by the influence of the Holy Ghost.

Perhaps it may be that this objection is not urged to-day with the same frequency with which it was once urged; but still there are many who think of us as mere theorists in religion, and as lacking in those deeper experiences of its power which they think are fostered by other systems.

It is a very well understood fact that men may accept the doctrines of Christianity, and may lead very correct lives, without being under the influence of the converting and sanctifying power of Christ's Gospel.

It is also beginning to be understood that men may think themselves the subjects of renewing grace while at the same time their emotions are the product of other causes.

It is making a very serious assertion to declare that this Church, which claims to be Scriptural, and therefore holds truths relating to the new birth unto righteousness, and the agency of the Spirit in bringing about that new birth, should yet ignore the need of spiritual renewal, and not urge upon its members the securing of it.

One might as well declare that although this Church holds the doctrine of the Trinity, it does not urge its people to revere the Blessed Three in One.

If the doctrine of regeneration and the other doctrine of grace working in the souls of men, producing a new life, be doctrines of revelation, it is but fair to conclude that these would be taught and urged by a Church that professes to receive the Scriptures as the rule of faith.

How then has it ever come to pass that some have supposed these vital points were not insisted upon?

Mainly because the Church's theory of conversion is not the theory held by many persons outside of its membership.

In the first place they have confounded the two different things, regeneration and conversion.

Regeneration is the new birth into privileges and into possibilities.

Conversion is the actual change that takes place when a soul turns from sin to the Saviour of sinners and seeks help to lead a better life.

Regeneration is one event. Conversion is a succession of events extending throughout the whole life of the individual.

The Church uses the term regeneration in the old sense in which it was always used by the ancient writers, viz., as indicating a change from a state of nature to a state of grace, taking place in baptism, and symbolized by the application of water for the mystical washing away of sin.

It was never used in the primitive Church to signify a change of heart. Other words were used for this purpose, renovation and repentance being the more common.

In modern systems of theology there has been the serious misuse and substitution of terms. "Conversion" and "a change of heart" have been employed to denote what the old writers indicated by "regeneration," but no Churchman ever claims that a child is necessarily "converted" in baptism. He is regenerated. He may be converted. The declaration of our house of bishops is that no moral change necessarily takes place in that sacrament.

Regeneration then is so different from conversion that it is a grave blunder to interchange the words, the one for the other.

Regeneration refers to our entrance into the body of Christ, the becoming "members of Christ" by baptism, whereby we become entitled to the privileges of those who are the children of God.

It is the change by which we enter into the covenant of grace, and "are put into a state and capacity of all the blessings of the Gospel."

This view is sustained by the authority of the Scriptures, and is the doctrine taught by the primitive Church.

It was never denied until men began to undervalue the sacrament of Christ's own appointment. Then they made baptism a mere form, a rite that expressed the desires of people to conform to an ancient appointment whose efficacy, however, they doubted, because they failed to see that it was a blessing to be connected with the visible Church. It is probable that a superstitious use of the sacrament led to this irreverent view, for there is always the danger that one extreme position shall be followed by another as far astray as the first.

Thinking then of regeneration as the change in one's relationship that takes place in baptism, as the formal incorporation into the Church of Christ, as the adoption into the family of God, there is yet needed a further change which is called "conversion," "change of heart," "renovation."

"The benefits of baptism and its final efficacy are suspended on conditions which may all be summed up in the two, repentance and faith." The turning away from sin, and accepting Christ as a Saviour, constitutes that spiritual change which is well called "the renewal of the heart," "the dying unto sin, the living unto righteousness."

Whenever, then, there is this turning away from evil unto God, this struggling to please Him by giving up sin, this seeking to exercise trust in Him, this desire to follow Christ's footsteps, the work of conversion has begun. It may begin very early in the case of some; so early, in fact, that no one can tell precisely at what period, even of infancy, it did not have its feeble manifestations. It may be accompanied with greater or less intensity of emotion. It may manifest itself at once, so that all may see it in the renewed life, or it may be like hidden fire that smoulders for a long while unnoticed and then bursts forth into flame.

So great indeed are the varieties of tempera-

ment, so varied are the operations of the Holy Spirit, that we cannot with any correctness declare that thus and thus will it always be with those who are converted. There can be no one infallible standard of experience, no one infallible application of means, no one process through which all must alike pass. To require all or many men to have the same definite experience in all its details, to put confidence in any mere machinery, and to discredit experiences different from our own, are not only to display ignorance and narrowness, but are to do irreverence towards the free Spirit whose movements no man can limit. We know that it is right to employ the means of grace; to be faithful in preaching the Gospel; to reprove, rebuke, exhort, and entreat, but what particular means will always produce the definite result of conversion we cannot tell. Most unwarranted is it to claim that revival meetings and inquiry rooms, and the whole machinery of this sort, are even the favorite means which God uses for beginning the new life of faith. Many a new life begins at a mother's side in her faithful teaching of her children; in the Sunday-school, under the influence of a teacher's noble life, no less than his earnest words; in the companionship of pious friends; in the orderly worship in the Lord's house; in the confirmation instructions given by the clergyman, and often in some combination of circumstances which seem to us to be most unpromising of results.

But it matters very little just how or where or when it begins, so that there is really the turning away from sin to God, and the constant seeking of His help to lead a new life.

If we cannot tell always how it begins, as hard is it to tell how it continues. It is not a completed process in one act or event. It goes on day by day. We are "being converted" rather than "converted."

We are not to point to one experience and regard that as settling anything finally, but we are daily to grow in grace, daily to crucify the flesh, daily to take up our cross and follow Christ.

And this daily struggle is by no means inconsistent with a well-grounded hope of salvation, or with an assurance that we are now in favor with God. Just in proportion as we are willing to be converted, and are striving to have the renewal of heart, may be our confidence that we are justified by the grace of Christ, and are delivered from the wrath to come.

That this, in substance, is the position of our Church can be shown by reference to its liturgy and offices.

It teaches the children that they are, in baptism, made members of Christ, children of God, and inheritors of the kingdom of heaven; it teaches parents and sponsors to bring them up to live a godly and a Christian life, that baptism doth represent to us our profession, which is to follow the example of our Saviour Christ and to be made like unto Him, that like as He died and rose again, so should we who are baptized die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

It teaches children that they are bound to fulfil the vows made for them in baptism, that they must renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; believe all the articles of the Christian Faith, and keep God's holy will and commandments and walk in the same all the days of their lives.

It prepares them for the time when they, reaching years of discretion and "having learned what their godfathers and their godmothers promised for them in baptism, may themselves, with their own mouth and consent, openly before the Church ratify and confirm the same; and also promise that, by the grace of God, they will *evermore* endeavor themselves faithfully to observe such things as they by their own confession have assented unto."

It exhorts them to prepare to be worthy recipients of the Holy Communion by "repenting truly for their sins past, having a lively and steadfast faith in Christ our Saviour, amending their lives, and being in perfect charity with all men."

Could the need of conversion, and of experimental religion, be more strongly taught?

G. W. Shinn.

THE AFGHANS AND THEIR LITERATURE.

In the recent division of the House of Lords, the bishops present, six to one, voted with the government in favor of the Afghan war. Their lordships indicate thereby a bellicose mood, but it is probable that they can give reasons for what they have done, though this is more than their critics can do.

The first Afghan war, 1839, was begun with a success, but the British forces finally marched away at midwinter from "conquered" Cabul, leaving the wives of some of the officers as hostages, while the whole army was soon massacred by the Afghans on the snow-bound roads, thus presenting even sadder scenes than those of the retreat from Moscow. Only a single man, a wounded surgeon, survived to report the result at Jelalabad to Sir Robert Sale. At the end of forty years a new campaign has been commenced, and the English have begun with a success. Let us hope that all concerned see the end from the beginning, and that they may conclude the present business with less suffering and shame. We leave them, bishops and all, to fight their own battles, and in our notes on the Afghan literature, which have more especial reference to the poetry, we will, if the reader pleases, consider Afghanistan as enjoying all the conditions of a profound peace.

But have the Afghans any poetry to write about? This is answered by Captain Raverty in his voluminous works on the Afghans, which include a grammar and dictionary, with selections from Afghan prose and verse; making it an easy task for the English reader to examine the Afghan bards.

The Afghan language is Pus'hto, a tongue derived from the Zend, Pehlavi, and Hebrew. Indeed an attempt has been made to trace the descent of the Afghans from the Jews themselves. Since the commencement of the war, the map-makers have been trying to familiarize us with the geography of Afghanistan, which lies between Persia and the Indies, being cut off by Beloochistan from the Indian Ocean. The country, though in some respects sterile, is described as forming one of the most magnificent regions of the earth. The mountains rise to three times the height of Mount Washington, lifting crag upon crag, and bearing up verdant slopes showing various temperatures, productions, and climes, while snow-clad peaks soar above all, and cleave the sapphire sky. There are mysterious, inaccessible recesses, sublime solitudes, simple pastoral scenes, chasms of unknown depth, and mighty cataracts and waterfalls, together with tall cliffs completely encrusted with *lapis lazuli*. Long ages have passed away, yet the lowland tribes still look up to these heights lost in awe, seeing in the stupendous passes the gateways of the gods. "Pus'hto" poetry, therefore, would seem to have its *raison d'être*. Indeed, the principal district of Afghanistan is that of "Gulshan-i-Roh," or the Flower Garden of Roh.

The Afghan literature, though quite voluminous, dates no further back than the beginning of the sixteenth century, when the Afghans entered the territory which was occupied by a Hindu race in the time of Alexander. These compositions are written in an Arabic character, instead of Hebrew, though the Afghans boast of their supposed descent from Saul, King of Israel. Specimens were first put in print in this character by Captain Raverty, who has distinguished himself as an Oriental scholar. Manuscripts were obtained only with great difficulty, as many of the works are written on fine vellum in letters richly toned and gilt, thus forming genuine works of art. One of the prose works gives an account of the origin of the Afghan people, and recites that David, after slaying Goliath, was succeeded by his son, Suliman, who appointed Afghanah to the command of his armies. One day "King Suliman, seated on his throne, and accompanied by his ministers, was journeying through the air, when they passed the district of Rudoh and Roh. . . . Pleased with the spot and the salubrity of the climate, the Wisest of Men directed his minister to form a seat out of a stone which was at hand. This being almost immediately done, Suliman sat in it for some time and enjoyed the beauty of the landscape which lay spread out at his feet. The mountain is known at present as the Throne of Suliman. A portion of the throne still remains, to which the people of the surrounding district are in the habit of making pilgrimages. The mountain tract of Roh was assigned in feudal tenure to Afghanah." The meaning of the latter word is *fighan*, a Persian term signifying complaint, because Afghanah was the cause of complaint to "the devil, the ginns, and mankind." We leave the subject of prose, however, and turn to speak of the poetry. Amongst the poets is Shaida, whose original manuscripts, richly illuminated, were acquired by the English editor. Although Shaida was quite celebrated, the poet's brother had never seen his works, as Shaida died in India.

The poetry of the Afghans is, in every sense of the term, Oriental, and abounds in figures of speech. Unless the reader first acquires the key, all will appear either as gross exaggeration or as the expression of the bacchanal. So far as its doctrine may be concerned, this poetry is pervaded by the philosophy of the Sufis, who claim that their creed is adverse to superstition, scepticism, and error. Like the Song of Solomon, it is pervaded by mystical allegory, which leaves some things far from plain. If the poet refers to "wine," his word must be translated as "love"; "idolators" mean men of pure faith, while "wantonness," "mirth," and "inebriation" signify religious enthusiasm and abstraction from earthly cares. The "tavern" is an oratory, and the "keeper" is a priest. Thus:

"I will leave the walls of the cloister and go out
unto the tavern;
For therein is to be found safety from this and
the next world's ills."

Again:

"Within this city the juice of the grape is thus
so openly sold;
Because the censor himself favoreth the bib-
bers of wine."

The burden of all is the Divine love, a subject in which Æabd-ur-Rohman, one of the best known writers of the eighteenth century, was completely absorbed. Neither fire nor thorns could make him uncomfortable while contemplating his theme, which was "God, the Beloved":

"The face of the beloved, the sun, and the moon,
are all three one:
Her stature, the cypress, and the pine are all
three one.

"I have not the least need, either of honey or
sugar;
For the lips of the beloved, honey, and sugar
are all three one.

"When I am reclining upon my couch, without
her by my side,
Fire, thorns, and this couch of mine are all three
one.

"When I am soiled with any dust of the alley
she dwelleth in,
This dust, and musk, and amber are all three one.

"O God! make no one acquainted with absence
from his love;
For invasion, massacre, and such absence are
all three one!"

The last line affords a hint respecting the condition of Afghan society, open to invasion then as by the English now; and with this comparison of evils before us, we may judge of the hatred and bitterness of the Afghans against the English to-day. Indeed, Captain Raverty, who applauds the character of the Afghans and says that the English women and children were safe in their hands, explains the massacre of the English after the retreat from Cabul as the result of the English "invasion."

For many generations the Afghans have lived amidst rude alarms, so that the warrior, the saint, and the poet were often combined. Hence Æabd-ur-Rohman says:

"Should the monk in reality follow a life of aus-
terity,
The sovereign, the chief, and the monk are all
three one."

Among the warrior-poets was Kushal Khan, who was born in 1613, and, after rising to eminence, carried on a destructive war against the Mughals for eight years. He composed no less than three hundred and fifty works. Coming from a contemporary of Charles I., Captain Raverty regards some of his poetical effusions as evincing a spirit that would do credit to a Scotch highlander. Yet for this bold warrior a peaceful spring-time possessed an enduring charm, and pictures of the opening year are mingled with the whole business of drumming up recruits and with the portrayal of battles and garments rolled in blood. But when rushing into battle, to make a patriotic defence of his native mountains, he seeks the high consecration of religion, and pledges of the Divine favor:

"And thou, cup-bearer, bring us full and over-
flowing cups,
That I may become fraught with wine's inebri-
ety."

At the same time he tries to arouse the youth of the land by reciting the deeds of other days, for then

"They dyed red the valley of Khaibor with the
blood of the foe;
On Karrapoh, too, they poured forth war's
din and tumult.

"From Karrapoh, even unto Bajawrr, both
plain and mountain,
Time after time, as from an earthquake,
quaked and shook."

By his appeals to the brave, and his rebuke of the coward, Kushal Khan shows a complete knowledge of human motives, as well as of the general workings of the human disposition. Hence Bohram says: "One man becometh merry and gay at the afflictions of another; through the weeping of the dew the rose smileth and blooms." There is also manifest a curious sympathetic understanding of nature:

"Since the dishevelled state of the vases became
manifest unto it,
The bud placed its head upon its knees, and
smileth not."

When in the cautionary mood, Æabd-ul-Hamid says:

"Behold the incomplete brightness of the light-
ning and be prudent;
The affairs requiring deliberation perform not
with exceeding haste."

The same poet teaches the purifying nature of grief:

"Keep thy cheek ever moist with the waters of
thy tears;
In these waters can be seen the face of the gem."

The Mohammedan idea of destiny is, of course, found in the writings of those who are followers of the prophet. Mizza says:

"The decree of destiny reacheth unto every
one—
From its beginning the horseman is mounted,
the footman on foot;
And man himself is originally of one race and
origin;
Yet some rule empires, and some beg from door
to door."

It would be an agreeable task to go through Captain Raverty's volumes, culling the choice examples of wisdom and wit, and the happy reflections of human experience, as well as the ringing words so full of the love of home, country, liberty, and God; but we must abstain and content ourselves with the observation that a people capable of producing literature like that of the Afghans, which exhibits such a reliance upon many of the highest and noblest principles that govern human action, will not easily be conquered by any race. They may be crushed, but they will remain unsubdued. As Hamid observes, the Afghan believes, and the poet in his allusion to Caucasus may cover the case to-day:

"Since these crooked and left handed revolu-
tions are occasioned by fate,
Mount Caucasus itself should not coquet about
its own weight."

While Rohman says:

"Whoever may have washed his garments in his
own blood,
Will, like the dews of night, be ever spotless
white."

B. F. De Costa.

LETTER FROM ENGLAND.

January 25th, 1879.

The *Guardian* reports "peace at the Society for the Propagation of the Gospel," and elaborates the account of interviews between the most high and mighty potentates who have lately raised such a storm; but it expresses serious doubts whether the measures contemplated do not involve exactly the same issues, only a little later on. At any rate a committee is appointed, and we are bound to wait for their report. Already we hear that the venerable society has begun to suffer.

There is nothing, of course, to report yet as to the still greater issue, which depends on the examination by the Supreme Court of Appeal of the difference between the judges as to the validity of Lord Penzance's proceedings. Many things are getting into confusion during the interval. Both the Bishops of Lichfield (Maclagan) and of Oxford (Mackarness) give this as the reason for not acting in cases of ritualistic excess which come before them. The former has thus laid himself open to a crushing rejoinder from the churchwardens of Wolverhampton, who point out that the new bishop's decisions in three churches had been wholly at variance with one another, and, exposing the anarchy which thus prevails, and the self contradiction involved, declare, with some justice, that no individual bishop can claim to be supreme governor of his diocese but is bound to recognize the law of the whole Church.

The *Guardian* makes a feeble attempt to deal with these too straightforward Church officers. It also supports the Bishop of Oxford, who finds himself in a difficulty about the well-known Mr. Carter, of Clewer. That learned clergyman's amiable and excellent character is so well known to the Church that every one regrets he should not have set an example of loyalty to his brethren; but it seems he has quietly gone on for some years using vestments, elevation, the *Agnus Dei*, and various other interdicted practices, regardless of bishop, or court of law, or aggrieved parishioners. At last some of these latter declare they are kept out of church by such proceedings; and getting no redress from their bishop, who simply says that Mr. Carter is a very amiable man, and is supported by a majority of his parishioners, and, further, that the law is in a very unsettled state, they apply to the Court of Queen's Bench for a *mandamus* to oblige him to take notice of them. The lord chief justice professes to be much puzzled by the apparent contradiction between the Public Worship Regulation Act, which gives a power to the bishop of choice in proceeding, and the Act of Uniformity (as interpreted by the old clergy discipline rite, which the late act distinctly declines to set aside), these latter giving the bishop no such choice. He will decide as soon as his brother-judges can confer with him. And here we rest for the present.

All this connects itself with the controversy as to the usefulness of the two rival institutions, the English Church Union and the Church Association. The Bishop of Oxford, in his reply to the lay memorialists *re* Cuddesden, roundly denounced both societies, and both have roundly attacked him in consequence. The bishop replies to the first that it has departed from its original useful programme, and that he himself left it when it began to assist the ritualists in the law courts, and seemed to stir up strife rather than allay it. As a matter of fact he remained a member of it some time after it committed itself to this policy; and indeed only resigned a few months before Mr. Gladstone selected him for his present post. To the Church Association he replies that it has only made matters worse by dragging the ritualists before courts of law; and no enumeration of their services in ascertaining the law makes the smallest impression on him. He does not care whether they have stopped "fifty-nine" objectionable practices or "a hundred and fifty-nine." In short they get "no change" out of him, as boys say. One can only hope that, as the bishop fires off so bravely right and left, he will gradually learn the necessity of honestly sticking to the *via media*, which at present he is by no means credited with doing. But it must be admitted that our bishops are in great difficulties, and we can only hope yours are navigating in smoother waters.

Nevertheless, if I were asked what particular subject attracts most public attention just now, I should not place episcopal difficulties or political squabbles in the first place, but the marvellous story of the burglar Peace, alias Ward. He rivals Jack Sheppard and Dick Turpin, and will be the hero of many a low romance yet. But this is too vulgar a theme, and before I write again he will have paid, we suppose, the penalty of his extraordinary crimes.

The election of the conservative, Mr. Birkbeck, by a large majority over the much better known Sir Fowell Buxton for North Norfolk,

has extinguished for the present even the languid interest in politics which has succeeded to our fierce contentions over the treaty of Berlin and the Afghan war. Even when parliament meets I doubt if that contention can be again revived with any marked result. The case of the government is only too clear, and the *rôle* of their opponents having been now exposed by Sir William Harcourt and Mr. Forster as mere abuse and declamation, the country will, it may be hoped, settle down into a less excitable state and more workman-like condition for the problems which lie before us. The government will enjoy no permanent hold on the country unless it can prove itself able to grapple with home reforms as well as foreign politics, and they will have a difficult task to satisfy their critics in the matter of finance, under failing revenues and paralyzed commerce. I may take notice here of Sir Michael Hicks Beach's late remarkable speech, where, after demolishing the flimsy rhetoric of Sir William Harcourt at Oxford, he imitated the celebrated flight of Canning, who "called in the new world to redress the balance of the old," by announcing that it was the policy of the government to call in Africa as the field for British energy, in order to compensate for the commercial losses sustained in Europe and Asia. Undersold in these, we had fresh millions before us; not, we may hope, to cheat, as I fear we have already done too much elsewhere, but to supply on fair terms, to educate, to encourage, to develop, to civilize, to Christianize. This is the first time any government has spoken out in such a way of unhappy Africa. Such ideas had scarcely before gone beyond missionary meetings or an occasional local gathering of merchants. In this view the operations now pending in Zululand assume vast proportions, and we are looking out every day for news as to Cetwago and his great Zulu army.

ENGLAND.

THE PRISONS OF CYPRUS.—The secretary of the Howard Association in London having learned through an American newspaper of the barbarous treatment of persons confined in the prisons of Cyprus, called the attention of the Marquis of Salisbury and Sir Garnet Wolsley to the statement. He received a reply that the account in the American newspaper was not without foundation, and the condition of the prisons in Cyprus had been found to be deplorable, but the remedy of the evil had been one of the advantages of the British occupation.

JUVENILE SMOKING.—The Bishop of Manchester was invited to attend a meeting for the purpose of endeavoring to diminish the habit of tobacco smoking among boys. In his reply his lordship said: "It is an evil, and, it seems to me, a growing one, which I have often observed and deplored. Whatever may be thought of the habit of smoking generally, I believe that medical authorities are universally agreed that it is physically most mischievous to young people under the age of eighteen. The moral effects consequent on the too frequent association of this habit with others of a pernicious tendency are not less hurtful to the character. It has often been a matter of both surprise and regret to me that parents seem so indifferent to both these classes of consequences to their sons; and though I have no practical remedy to suggest for what I regard as a great and increasing social evil, I hope the meeting which you are going to hold will help to fix public attention both on its proportions and its effects. It was stated in a leading article in the *Times* a short time ago that so sensible is the German Government of the mischief wrought by the habit on the constitutions of growing lads, that in many towns the police forbid boys under sixteen to smoke in the streets, and that the offenders against the regulation are punished by fines, or in default of payment even by imprisonment."

SALE OF LIVINGS.—The *Ecclesiastical Gazette* has determined to close its columns against advertisements of the sale of Church preferments, and to all such announcements as are intended to facilitate traffic in spiritual things. This step will entail heavy pecuniary loss, but it is a sacrifice made for principle.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—At the board meeting held on Friday, January 24th, at which Bishop Selwyn, of Melanesia, was present, all the notices of motions for the February meeting were withdrawn, and in their place was substituted a resolution to rescind the by-laws passed in November, and to appoint a committee to consider the whole subject of the question of the board of examiners. The subject of the publication of the committee's debates in the newspapers was referred to the Standing Committee.

MR. CARTER'S CASE.—On Thursday, January 23d, the lord chief justice, on application of Dr. Stephens, granted a rule against the Bishop of Oxford, to show cause why a mandamus should not be issued requiring him to issue a commission of inquiry, or proceed by letters of request in the ecclesiastical courts against the Rev. T. T. Carter, of Clewer, for illegal practices in the celebration of the Holy Communion.

ITALY.

THE POPE A REFORMER.—The Rome correspondent of the *Guardian* says that the pope, "having an exalted idea of the sacred duties devolving on the supreme head of the Catholic Church, and determined to devote himself in his own person to their performance, he is equally determined that all around him, in their several stations, should also faithfully attend to their duties. He is evidently fully aware of the monstrous abuses that have long prevailed in the Vatican itself, and is determined to expose and reform them. Unlike his amiable but too easy predecessor, who wished to be loved, and so, desiring to have the good opinion of all his subordinates, had not the moral courage to correct abuses of which he was too conscious, Leo XIII. prefers rather to be approved and respected by the good, while he cares not to be disliked and feared by the bad and unworthy. And so he penetrates into all the hidden recesses, and, light in hand, views all the dark corners of his vast palace. In plain words, he is rooting out all temporal abuses. 'No work, no pay,' is his stern motto; so woe to all sinecurists and idle ecclesiastical loafers and hangers-on! Such may well tremble, and roundly abuse the new reformer of abuses."

But a reforming pope does not sail upon a smooth sea. There are some ugly stories abroad. A rumor that the pope has been poisoned has produced a sensation at the Vatican. The correspondent of the *Standard* says the pope was informed of the rumor by a letter from the nuncio at Paris to Cardinal Nina. Observing an unusual commotion near his apartments and guessing the cause, he said to the chamberlain: "Tell them I am well, and that the poisoning for the present is only a *pio desiderio*." Among the pope's immediate *entourage*, however, this false rumor has awakened serious apprehensions of what may happen if he continues to persevere with the reforms he has taken in hand. The opposition of the Jesuits to the pope's political policy increases in violence.

A correspondent of the *John Bull* adds: The Jesuits have, meanwhile, presented their ultimatum to the pope, demanding to be reinstated in their old position and to have their share in the government of the Church, pointing out the benefits to accrue from their support and the damage they are still capable of doing. The pope yields not an iota. He says: "'I frati devono fare il frate' (Let friars act the friar), and not meddle with mundane affairs."

A NEW PARTY.—A new political party has been formed in Rome, under the name of the Catholic Conservative party. The leader is Signor di Masino, who openly declares himself to be a liberal Catholic, his ideal being evidently the Catholic party in Belgium, which accepts accomplished facts as well as the established political institutions, and accepts the constitution but to make it the pivot of a Catholic government. It is evident that the whole policy of the Roman Catholics is to be changed. Hereafter they will not absent themselves from the polls.

SWITZERLAND.

FREETHINKING PASTORS.—The Protestant community of Basle are at present much disturbed by a grave scandal caused by the ultra-freethinking sermons of Herr Boehringer, of St. Peter's. The orthodox clergy of the town, who some time ago refused to associate with him, have now formally excommunicated Herr Boehringer and four other pastors of like views. As a rule (says a telegram to the *Times*), no religious tests are imposed in Switzerland on candidates for Holy Orders, and when they are once ordained clergymen they may legally preach whatever doctrines seem to them good.

CANADA.

ONTARIO—*Oxford Station.*—Near Oxford station, on the St. Lawrence and Ottawa railroad, and about eight miles from Kemptville, a small and handsome wooden church has just been erected. It is the design of the zealous rector of the parish (the Rev. John Stannard) to add three more churches to the three now erected in this mission.

MONTREAL—*Confirmation.*—On Sunday, February 2d, in Grace church, Point St. Charles, the lord bishop confirmed twenty-eight persons. In the afternoon of the same day, in the church of St. James the Apostle, he confirmed thirty persons.

HURON—*Morpeth.*—On Sunday, January 19th, the new church in the village of Morpeth was opened for its first service. The edifice is of brick, and will seat 400 persons. The cost was about $5,000, of which $3,000 was borrowed at ten per cent. interest.

Wardsville.—On Sunday, January 19th, a new church was opened at Wardsville. It is of brick, and cost between $5,000 and $6,000, all of which is paid, except a small balance of $450. The Rev. W. Wye is rector.

TORONTO—*Death of Bishop Bethune.*—The Rt. Rev. Andrew N Bethune, D.D., D.C.L., Bishop of the Diocese of Toronto, is dead. From the *Dominion Churchman* we learn that returning from the Lambeth Conference very feeble, and afflicted with a distressing cough, he had just begun to give his medical advisers cheering expectations of recovery. The fine days of the earlier part of last week tempted him to take a little exercise in walking; and in one of these walks he took a chill which brought on a severe attack of erysipelas, to which he succumbed at half-past three on Monday morning, February 3d.

In 1866 Archdeacon Bethune was elected coadjutor, and was consecrated Bishop of Niagara on January 25th, 1867, in the cathedral of St. James, Toronto. As Bishop of Niagara, and representative of the aged Bishop Strachan, he attended the first Lambeth Conference in 1857, and in November of the same year, when that venerable man was called to his reward, Dr. Bethune succeeded him as second Bishop of the Diocese of Toronto. Thus, during a long ministerial life of more than half a century has the departed bishop been a constant and assiduous worker in the cause of Christ and His Church.

Extra Synod.—It is reported that Dean Grassett will at once issue a summons for the meeting of a synod, to elect a new bishop. February 25th or 26th, at St. James's cathedral, are mentioned as the probable time and place.

MEXICO.

ORGANIZATION OF THE CHURCH OF JESUS.—The Church of Jesus is now well organized. It has adopted a constitution. We give the following translation of the constitution as published in *La Verdad*, the official organ of the Church, under date of July 1st, 1878, feeling that it will be read with interest by many for its own sake, and as an evidence of the forethought and practical wisdom with which the Church is being established.

GENERAL ORGANIZATION OF THE MEXICAN CHURCH OF JESUS.

Prologue.

It is now more than twelve years since, by an especial grace of the Most High, there was initiated in this republic, through the Mexican presbyter, Francisco Aguilar, and several of his fellow-countrymen, the sublime and holy idea of establishing a national Church which should identify itself with the primitive Christian Church.

An idea so important as this found sympathy in the hearts of many, who soon resolved to

work boldly for it, with the Divine help, to the end that there might shine throughout Mexico, as in time past in Jerusalem, the pure teachings of our Lord Jesus Christ.

From the commencement it was borne in mind that so great an undertaking could not be carried forward without keeping present in the soul the comforting promises of Jesus, who, as stated in His own Divine words, is the Builder of His Church.

The irrefutable history of the events which have come to pass since then, until now involving in them an heroic struggle for the Christian faith in all its purity, and showing a multitude of sincere adherents, testifies to us clearly that that important initiation was not, nor is, a work of human power, but a sublime manifestation which proceeded and is proceeding from the Divine source.

Those who took part in the attaining of so noble an end assumed a grave responsibility before God and before men, and as one man embraced the faith, order, and practices of the primitive Church, and endeavored with true abnegation to follow its example.

To plant here a branch of the Apostolic Church which should be a continuation thereof in Mexico, and to maintain besides, according to the ancient order of national Churches, its character of "national and independent," were also among their most noble conceptions.

These qualities, eminently Christian, necessarily caused many to love our Church and to help in its early progress; and these, increasing more and more, have brought us to hold well-founded hopes that there is reserved for it a very important future.

These are circumstances that are emphatically demanding a more complete organization, which, with the Divine protection, shall secure the advancement already obtained, and place us in a position to improve the opportunities that are presenting themselves, and those which will undoubtedly present themselves in time to come. Let us recognize in all this the precious blessings which God has conferred upon us through His infinite mercy.

In response to a general desire we recommend the following as a basis for the more efficacious organization of the Mexican Church of Jesus:

Articles.

Art. 1. The Mexican branch of the Church Catholic of our Lord Jesus Christ, following the teachings of the Holy Scriptures inspired by God, and rejecting every doctrine and practice contrary to them, and wishing to be their faithful guardian and to disseminate them in this republic, maintains the faith, the order, and the practices of the primitive Christian Church.

Art. 2. This Church of Jesus shall continue the ancient ministry of bishops, presbyters, and deacons, canonically ordained, with all their respective rights and privileges.

Art. 3. A parish vestry shall be established in every congregation, composed of persons of a truly Christian faith and life who are faithful members of our Church.

Art 4. Every formally organized congregation of our Church shall elect its vestry, which vestry shall be subject to a new election on the first Wednesday of every year.

Art. 5. Only those persons whose faith and life have shown them to be sincere Christians, and who have been duly admitted to the circle of those who partake of the Holy Supper of our Lord, shall have voice or vote in the election of the vestry.

Art. 6. Each parish vestry shall elect its minister whenever the latter is a person of Christian faith and life and authorized by our Church.

Art. 7. The minister of every congregation shall preside at the sessions of its vestry.

Art. 8. There shall be a synod in each diocese, composed of two representatives from each congregation, elected by their respective vestries; one a minister or minister-elect, and the other a layman.

Art. 9. The bishop of every diocese shall preside at its synod; and in default of the bishop, the said body shall elect its president from among their number.

Art. 10. Each diocesan synod shall nominate its standing committee, formed of ministers and laymen presided over by its bishops, who shall care for the general interests of the diocese when the synod is not in session.

Art. 11. There shall likewise be a general synod, formed of not more than six representatives from each diocesan synod, who shall be the bishop of the diocese, two ministers, and three laymen.

Art. 12. The election of representatives to the diocesan synods, and to the general synod, shall fall upon persons who are well known to be thorough Christians.

Art. 13. Each diocesan synod shall meet at least once a year, and the general synod at least once in three years.

Art. 14. Any diocesan synod can ask for a meeting of the general synod whenever such meeting is deemed necessary.

Art. 15. Appeal can be made to the general synod from any arbitrary action of a diocesan synod.

Art. 16. There shall be an assembly composed of the bishops of this Church, which shall be called the council of bishops.

Art. 17. There shall be a standing committee formed of ministers and laymen nominated by the general synod, who shall assist the council of bishops in caring for the general interests of the Church when the general synod is not in session.

Art. 18. It shall be the duty of the council of bishops to examine and sanction all acts of general interest for our Church.

Art. 19. The canons which are formed by the general synod, and which are approved by the council of bishops, shall have the force of law throughout the Church.

Art. 20. The council of bishops shall come together upon the petition of any one of the bishops composing it, be he elect or consecrated.

Art. 21. The council of bishops and the general synod shall keep watch over the purity and integrity of the Liturgy of this Church.

Art. 22. The diocesan synod shall elect its bishop by an absolute majority, as well of the clergy as of the laity, these two classes voting separately; but he shall not be consecrated until his election be approved by the absolute majority of the general synod, the clergy and laity voting in this case also separately, and be sanctioned by the absolute majority of the bishops in council.

Art. 23. Until this Church of Jesus has three bishops canonically consecrated, the bishops-elect and the ministers-elect may be representatives to our synods, and shall vote as if they were already consecrated or ordained.

Art. 24. Should any foreign sister-Church solicit the consecration of its bishops-elect, application must be made to our council of bishops, which body shall be empowered to comply with the request in case the solicitation be found to be just, but only after the Church so soliciting shall formally bind itself with ours to preserve the faith in all its purity, and to maintain the order of the primitive Christian Church, and shall have presented the documents legally accrediting the election of its bishops according to its canons.

Art. 25. When any person desires to enter the ministry of the Church of Jesus, the vestry of the congregation to which he belongs, if they believe him to be apt, shall propose him to the diocesan synod, or when it is not in session, to the standing committee; and in case the diocesan synod, or in its recess the standing committee, recognize his aptitude, they shall recommend him to the bishop or bishop-elect, and if he be accepted as a candidate for the ministry, he shall be considered as minister-elect.

Art. 26. No person shall be ordained in our Church until he shall have presented to the standing committee of his diocese a certificate from the vestry of the congregation to which he belongs formally attesting that the said person has given veritable proofs, first, of being a sincere, active Christian, and of experience; second, that he sustains firmly the Christian faith in its integrity; third, that he is faithful to this Mexican Church of Jesus, and shall have signed the following declaration: "I believe that the Holy Scriptures of the Old and New Testaments are the Word of God and the infallible rule of faith and practice, and I bind myself to maintain the doctrines and the order of the Mexican branch of the Church Catholic of our Lord Jesus Christ."

Art. 27. The presbyter who has been elected bishop shall have jurisdiction in his diocese, and shall be able to exercise all the powers of a consecrated bishop, excepting those of confirmation, ordination, and consecration.

Art 28. If any presbyter or presbyter-elect, deacon or deacon-elect, of our Church shall give cause for belief that he is not a true Christian, or that he does not maintain the Christian Faith in its integrity, or that he is not faithful to this Mexican Church of Jesus; after dealing with him in conformity with the charity recommended by our Lord Jesus Christ in verses 15, 16, and 17 of the eighteenth chapter of St. Matthew, information shall be given to the diocesan synod, or, when it is not in session, to the standing committee of his diocese; and in case that, after due investigation, the accusation shall prove to be true, information shall be given to the bishop or bishop-elect of his diocese, that he may separate him from all connection with the ministry or affairs of this Church, and that the necessary information may be given to all those interested; and if the said diocesan synod, or bishop or bishop elect, do not proceed with due energy, the general synod shall have the right to interpose its authority to administer the due remedy.

Art. 29. If any bishop or bishop-elect of our Church shall give cause for belief that he is not a true Christian, or that he does not maintain the Christian Faith in its integrity, or that he is not faithful to this Mexican Church of Jesus; after dealing with him in conformity with the charity recommended by our Lord Jesus Christ in verses 15, 16, and 17 of the eighteenth chapter of St. Matthew, information shall be given to the general synod (or, when they are not in session, to the standing committee) and to the council of bishops; and in case that, after due investigation, the accusation prove to be true, the council of bishops shall separate him from all connection with the ministry or affairs of this Church, and shall give the necessary information to all those interested.

Art. 30. The vestries, diocesan synods, standing committees, general synod, and council of bishops shall be strictly subject to all these bases, which cannot be altered except by the general synod, with the sanction of the council of bishops.

MAINE.

BOARD OF MISSIONS.—The Epiphany meeting of the board of missions was held in St. Matthew's church, Hallowell (the Rev. Hudson Sawyer, rector), on Monday and Tuesday, February 3d and 4th. On Monday evening Evening Prayer was said in the church, and a paper was read by the Rev. H. P. Nichols, on "How to Reach the Men." The reading of the paper was followed by addresses on the same topic by the bishop and the Rev. W. H. Washburn. On Tuesday morning Divine service was held at 9 o'clock, and the bishop delivered an address and celebrated the Holy Communion.

The business meeting of the board occupied the rest of the morning and the afternoon, and in the evening addresses were made by the Rev. H. R. Pyne, the Rev. Samuel Upjohn, and the bishop.

MASSACHUSETTS.

ST. PAUL'S SOCIETY OF HARVARD UNIVERSITY.—This society gave a course of four lectures to students, in Christ church, Cambridge, through the month of January. Bishop Paddock, the Rev. Dr. E. A. Washburn, of New York, Bishop Williams, and the Rev. Phillips Brooks spoke in the course. The addresses were listened to by large congregations, including many Cambridge people, and it is hoped were of help to those students who attended in solving some of the knotty questions which puzzle so many young men.

The society is in a good condition at present, and holds an honorable standing among the students of the university. It has a membership of about fifty, and meets on Wednesday evenings at its rooms for service. Beside these services a brief service is read on Friday afternoons, and on the afternoons of the feasts and fasts of the Church. Occasional addresses are given in the society rooms by clergymen of the vicinity, and during last Lent a course of lectures on Church history was given by the Rev. Mr. Hall, of the Church of the Advent, Boston.

It is probable that more frequent courses of public lectures would be held if the society had a permanent fund for necessary expenses. As

the society now stands, it unquestionably meets a want felt by students coming from Church families; all such students, whether communicants or not, if otherwise eligible, being welcomed to its membership.

WALTHAM.—A popular and interesting course of six lectures, given in the enlarged and convenient chapel of Christ church, for the benefit of the rectory fund, closed on February 13th, Mr. E. R. Mudge, of Boston, being the concluding lecturer. The following persons have lectured in the order of their names: Bishop Clark, the Rev. Edward L. Drown, the Rev. W. R. Huntington, D.D., Mr. E. A. Samuels, and the Rev. William C. Winslow. With so beautiful and spacious a chapel, a recently purchased and commodious rectory, and a very pleasant church edifice, the parish has much to be thankful for. The rector (the Rev. Thomas F. Fales) has been in charge nearly thirty years.

NORTHAMPTON—*Western Convocation.*—The Western Convocation of the diocese met at Northampton, January 22d and 23d. On Wednesday evening there were addresses by the Rev. Messrs. A. Skeele and C. Collard Adams on the value of sympathy and coöperation between clergy and laity in Church work. On Wednesday morning the Holy Communion was celebrated, the sermon *ad clerum* being delivered by the Rev. Dr. Hollingsworth. A constitution and by-laws were adopted. The Rev. Arthur Lawrence was elected dean, B. F. Cooley secretary, and Dr. Hollingsworth treasurer.

The April session will be held at Westfield; preacher—the Rev. A. B. Jennings; essayist—the Rev. C. Collard Adams.

NEW YORK.

NEW YORK—*Church German Society.*—The anniversary of this society was held in Christ church, on the evening of the Fourth Sunday after the Epiphany. The Bishops of New York and of Iowa, the Rev. Dr. Shipman, rector of the parish, the Rev. Dr. Siegmund, chaplain of the society, and other clergymen were present in the chancel. After Evening Prayer the annual report of the society was read by the recording secretary, showing a great increase of the work among the Germans, accomplished at a comparatively small expense; and calling attention to the fact that all the funds placed at the disposal of the society are used in legitimate mission work, and that nothing has been spent in administering them.

The sermon was delivered by the Bishop of Iowa, in whose diocese the society has a successful mission. The preacher said that the neglect of the Germans, which has characterized the action of the Church, is all the more glaring because the spiritual ministration to the Saxon races belongs both naturally and historically to the English Church. He called attention to the facts that St. Boniface, the apostle of Germany, was an Englishman; that the reformed Churches of Germany had always looked to England for encouragement and moral support; that the Lutherans actually attempted, in the early years of the eighteenth century, to obtain the episcopate from the English Church; and that the Society for the Propagation of the Gospel, and the Society for the Promotion of Christian Knowledge, the two great societies of England, had sent during the course of the last century both missionaries and books to the German refugees in America.

A collection was taken up after the sermon, and the service was closed with collects and benediction by the Bishop of New York.

Anthon Memorial Church.—An extensive philanthropic work has been done by this parish (the Rev. R. Heber Newton, rector) during the past year, no distinction being made among its beneficiaries on account of race or creed. The work of relieving distress has been done by maintaining a woman's dispensary, diet kitchen, bread and beef house, an employment society, a labor bureau, fresh-air fund, and loan fund, the last named fund being instituted to give assistance to poor people in emergencies, by small loans without interest.

The educational work of the parish consists of an industrial school, a free kindergarten, and a workingmen's club and institute. Free amusements have also been provided, and a free kitchen-garden is about to open, to train older girls, by an adaptation of the kindergarten system, in domestic service. All these organizations deserve the sympathy and assistance of Church people.

LONG ISLAND.

ST. JOHN'S PARISH, LONG ISLAND CITY.—Very interesting missionary services have been held in connection with St John's church and parish, Hunter's Point, Long Island City. The circumstances of the parish have hitherto prevented much effort in behalf of missions. Among other improvements which are taking place, it has been resolved by the rector to establish, if possible, an auxiliary branch of the Missionary Society. He rightly holds that a parish is only half equipped for its work in which the missionary spirit is wanting. Accordingly a movement has been begun by him for the formation of a juvenile missionary society in connection with the Sunday-school, and for evoking a warmer missionary sympathy throughout the parish. On Sunday, February 2d, special sermons were delivered on the subject of missions by the Rev. Messrs. T. T. Cartwright, rector, and E. D. Cooper, rector of the church of the Redeemer, Astoria. On Thursday evening, Feb. 6th, a missionary meeting was held. There was a large attendance, and a very happy impression was produced. The opening services were conducted by the Rev. Messrs. Adamson, Cooper, and Cartwright, and addresses were delivered on "Diocesan Missions," by the Rev. C. W. Turner; "Missions to the Jews," by the Rev. C. E. Stevens; "Foreign Missions," by the Rev. J. Kimber; "The Mexican Mission," by the Rev. Abbott Brown, and "Domestic Missions," by the Rev. Dr. A. T. Twing. Each speaker illustrated his subject with great clearness and force, and throughout the meeting a very animated feeling prevailed. The result will be an appreciable gain to the mission work of the Church, in point of both interest and contribution.

BROOKLYN—*St. Mark's Church.*—A relief society was organized in this parish at the beginning of the winter, and has accomplished a great deal of good among the deserving poor. On the evening of January 30th a supper was given by the society in the chapel, the proceeds of which were in aid of the charity. Many ladies and gentlemen took their tea at the tables here spread instead of at home. The crowd was so great that it was difficult for the attendants to move. The rector, the Rev. Spencer S. Roche, was present, as were also many of the leading members of his congregation.

St. Ann's Church.—The fourth in the Epiphany series of sermons given by different clergymen was delivered by the Rev. James Mulchahey, D.D., of St. Paul's church, New York, on Sunday evening, February 2d. The subject was "The Living Corner-stone and the Spiritual Fabric," based on II. Peter ii. 4, 5.

The beautiful allegorical vision described in the "Book of Similitudes" was related strikingly as illustrative of the text. In the middle of an immense field, surrounded by mountains, was a great rock towering up higher than the mountains. It was very ancient, but there was a gate which was evidently new. Before the completion of the tower which was raised on the top of this rock, the Master came to inspect it. He examined carefully each stone, and every imperfect one was taken out and its place filled. In this manner the work went on until the whole tower was completed, and the tower and the rock were one. The rock and portal are the Son of God, and the tower is the Church, while the stones denote the multitude of individuals from all climes who are gathered into the family of God. In reality the tower becomes a temple. The relation of Christ to the Church is the relation of the foundation or corner-stone to the whole building. This thought was variously and beautifully illustrated and explained in the course of the sermon, which was heard with much interest.

ROBBERY OF CHURCHES.—During the last week the churches at Manhasset and Little Neck were entered by robbers, who stripped them of everything which they could carry away.

ALBANY.

TENTH ANNIVERSARY OF BISHOP DOANE'S CONSECRATION.—Sunday, February 2d, being the tenth anniversary of the bishop's consecration to the episcopate, he preached in the cathedral chapel at Albany, in the morning to a large congregation. In the evening he visited St. Paul's, Albany, and addressed the congregation upon the recent Lambeth Conference.

The bishop was consecrated in St. Peter's church, Albany, ten years ago, and some idea of the work done in the diocese during that time may be gathered from the following figures: Confirmations, 10,490; ordinations, 98; churches consecrated, 37; corner-stones laid, 22; missions organized, 26; candidates for Holy Orders admitted, 96; clergy increased from 60 to 120.

The cathedral parish was organized six years ago, and its register shows that the baptisms number 225, the confirmations 241. The amount raised for diocesan missions was $9,089.39, and the whole amount contributed for various purposes, $80,150.53.

CENTRAL NEW YORK.

WATERLOO—*St. Paul's Parish School.*—On Wednesday, February 5th, a school was opened in connection with St. Paul's parish. The purpose of the school is to afford a good Christian and churchly education, at a small cost, to the pupils. The Rev. George Wallace, rector of the parish, is also rector of the school, and Miss Helen Brown is preceptress. The late Mr. Fatzinger left a bequest of $10,000, the interest of which is to be used to maintain a parish school. As soon as Mr. Fatzinger's plans can be carried into execution the facilities of the school will be enlarged.

WESTERN NEW YORK.

LOCKPORT—*Grace Church.*—The guild of this church reports that its receipts were $2,235.12 during the last year.

WATKINS—*St. James's Church.*—This church has recently been enlarged and otherwise improved. About 100 sittings have been added to it.

DUNKIRK—*St. John's Church.*—This church is supported by the offertory. Since 1873 the parish has met annual expenses of $1,800, paid a debt of $5,000, and spent $1,500 in improving the church edifice.

SOUTHERN CONVOCATION.—A meeting of the clergy in the vicinity of Corning was called together in that town recently by the bishop of the diocese, and the Southern Convocation was organized. Divine service was held in Christ church, and the bishop preached and confirmed ten persons. The convocation was then organized, and adopted a constitution. In the evening a missionary service was held and addresses were made by the bishop, the Rev. Cameron Mann, rector of the church, and the Rev. Lloyd Windsor. The next meeting will be held at Bath in April.

BUFFALO—*Mission Services.*—The rector of St. John's church (the Rev. W. M. Hughes) is about to institute a series of mission services in his church, to be held on Sunday evenings. The services will be extensively advertised in the poorer sections of the city, and it is hoped that a part of the population can be induced to attend them which the Church does not now reach. The design is to make the worship thoroughly congregational. The order of worship will be printed on circulars, which will be distributed gratuitously to those who attend. The singing will be led by a choir of boys from the Sunday-school. Bishop Coxe will deliver a course of lectures on "The Church and its Doctrines," and other lectures will be delivered on the completion of the bishop's series.

NORTHERN NEW JERSEY.

ANNOUNCEMENT BY THE BISHOP.—The bishop of the diocese, finding that his strength is not sufficiently restored to enable him to undertake his usual spring visitations, has been promised the assistance of Bishops Scarborough and Seymour for that portion of his work. If he should afterwards find himself unfit for the performance of the summer visitations, further arrangements will be made to meet the case, and due notice given to the clergy concerned.

FORT LEE—*Church of the Good Shepherd.*—Some friends of the late Rev. Ralph Hoyt, who

labored faithfully in this parish for a long time, are endeavoring to secure the property for the diocese, and raise an endowment for the church, as a memorial of Mr. Hoyt. The property consists of land, the church building, and a Sunday-school building. To gain possession of the property and make the church free $2 500 will be required. The proposed endowment will require $5,000 additional. It is hoped that the entire amount will be collected soon.

NEW JERSEY.

BISHOP'S VISITATIONS.

FEBRUARY.

16, Sexagesima; A. M., St. John's church, Salem; P. M., St George's church, Penn's Neck.

18, St. Stephen's church, Florence; Burlington convocation.

19, Trinity church, Princeton: New Brunswick convocation.

23, Quinquagesima; A. M., Trinity church, Swedesboro'; P. M., Zion chapel, Moravia.

25, Ash-Wednesday; St. Luke's church, Metuchen.

MARCH.

2, First Sunday in Lent; A. M., Christ church, Bordentown; P. M., St. Luke's church, Columbus; evening, St. Stephen's church, Florence.

9, Second Sunday in Lent; A. M., Grace church, Crosswicks; P. M., Christ church, Allentown; evening, Trinity church, Hightstown.

16, Third Sunday in Lent; A. M., St. Paul's church, Camden; P. M., St. Paul's mission chapel; evening, St. John's church, Camden.

23, Fourth Sunday in Lent; A. M., St James's church, Long Branch; P. M., St John's chapel, Little Silver; evening, Trinity church, Red Bank

30, Fifth Sunday in Lent; A. M., St. Stephen's church, Beverly; P. M., St. Mary's church, Burlington; evening, St. Barnabas's church, Burlington.

APRIL.

6, Sunday next before Easter; A. M., church Holy Cross, North Plainfield; P. M., Grace church, Westfield; evening, Grace church, Plainfield.

7, Monday before Easter; All Saints' mission, Scotch Plains.

8, Tuesday before Easter; St. John's church, Somerville.

10, Thursday before Easter; A. M., chapel of the Holy Innocents, St. Mary's Hall, Burlington; evening, St. Michael's chapel, Trenton.

11, Good-Friday; A. M., Trinity church, Fairview; P. M., St. Peter's church, Rancocas.

13, Easter-day; A. M., Trinity church, Mount Holly; P. M., St. Peter's church, Medford; evening, St. Andrew's, Mount Holly

20, First Sunday after Easter; A. M., St. Luke's church, Roselle; P. M., Grace church, Linden; evening, Trinity church, Tranford.

25, St. Mark's day; Christ church, Elizabeth.

27, Second Sunday after Easter; A. M., St. John's church, Elizabeth; P. M., Grace church, Elizabeth; evening, Trinity church, Elizabeth.

MAY.

1, Saints Philip and James's day; Christ church, South Amboy.

4, Third Sunday after Easter; A. M., Trinity church, Trenton; P. M., St. Paul's church, Trenton; evening, St. Michael's church, Trenton.

11, Fourth Sunday after Easter; A. M. Christ church, New Brunswick; P. M., St. James's church, Piscataway; evening, St. John the Evangelist's church, New Brunswick

18, Fifth Sunday after Easter; A. M., Trinity church, Princeton; P. M., Trinity church, Rocky Hill; evening, St. Barnabas's church, Sand Hills.

20, Rogation-day. Day of Intercession for missions throughout the world; recommended by the Lambeth Conference, 1878, and adopted as the use of this diocese.

22, Ascension-day; St. Peter's church, Freehold.

25, Sunday after Ascension; A. M., St. Peter's church, Perth Amboy; P. M., Trinity church, Woodbridge.

27, The diocesan convention meets in Christ church, New Brunswick.

JUNE.

1, Whitsun-day; A. M., church of the Holy Comforter, Rahway; P. M., St. Paul's church, Rahway.

8, Trinity Sunday; A. M., All Saints' Memorial church, Navesink; P. M., Christ church, Middletown.

15, First Sunday after Trinity; A. M., Christ church, Shrewsbury; P. M., St. George's church, Rumson; evening, St. James's Memorial church, Eatontown.

During July and August the parishes and mission chapels on the sea-coast will be visited by special appointment.

Other appointments will be made which do not interfere with those herein announced.

Faithfully yours in the Lord,

JOHN SCARBOROUGH.

Trenton, January 8th, 1879.

PENNSYLVANIA.

PHILADELPHIA — *Bridesburg. — St. Stephen's Church.*—The singing of this church has become distinctively congregational. A few years ago the rector began to hold musical rehearsals on Friday evenings. These have been largely attended. The rehearsals have made the music a marked feature of the services of the church, and have done much in uniting the members of the congregation.

Church of the Holy Apostles.—The eleventh anniversary of this church was celebrated on Sunday evening, January 26th, by a service of song, there being a large congregation in attendance. Addresses were delivered by the Rev. Snyder B. Simes and by the rector, the Rev. C. D. Cooper.

The fifth annual report of the parish association, which was read, stated that eleven years ago the first Sunday-school session and regular Church services were held, and the same have been maintained uninterruptedly ever since. The services of song have been continued during the past year, with excellent results as to interest and numbers present. There has been an encouraging increase in the attendance at the regular Church services, and especially on the Wednesday evening one. During the year 1878 there were—infant baptisms, 57; adult baptisms, 5; confirmed (males, 15; females, 22), total, 37; funerals attended, 37; marriages solemnized, 13; present number of communicants, 375.

Through the kind and thoughtful liberality of the originator of the parish, the Rev. Dr. Phillips Brooks, the chancel has recently been tastefully and beautifully decorated. The accounting warden reported that the receipts were as follows: From pew-rents, $1,990.86; collections, $663.01; subscriptions, $4,252.45; parish association, $300; total, $7,206.32. The expenditures, including a deficiency of $326.92 from last year, were $7,525.71; present deficiency, $319.39. The current expenses have been reduced about $270. The mortgage on the church building was paid and satisfied on February 1st. The committee on Sunday-schools and Bible-classes reported that at the close of 1878 there were on the roll of the school 71 officers and teachers, and 1,006 scholars, with an average attendance of the latter of 726; the largest being 1,030, on January 27th. The average attendance of teachers and officers was 68. The same series of lessons continue to be taught, that of the "International," adapted to the Church year, by a committee appointed for that purpose. The teachers' meetings have been continued, the average attendance being, of teachers, 41; and other persons, 12; total, 53. The treasurer of the school reported that the whole amount contributed and raised, including a balance from last year, was $1,704.64; expenditure, $1,457.39; balance, $247.25. The number of volumes in the parish library is 800.

The committee on district visiting reported that about 300 visits had been paid, besides a number of cases of distress relieved. The mothers' meetings are held on Friday afternoons. The total amount received from all sources was $8,682.69, and there is a balance at present of $17.46.—*Episcopal Register.*

Hamiltonville—St. Mary's Church.—The parish guild of this church (the Rev. Dr. Thomas C. Yarnall, rector) has issued its year-book for 1879, containing the constitution and by-laws and other information relating to the organization. The guild is divided into fourteen chapters, each of which has a special department of parochial work in its charge, and all of which are active in promoting the efficiency of the church.

Southwark—Gloria Dei Church.—The first anniversary of the "Men's Bible Study" of this church (the Rev. S. B. Simes, rector) was recently held. After religious services addresses were made by the rector of the church and others, and upon their conclusion the annual report of the "Study" (or Bible-class) was read by the teacher, Mrs. Simes. This report has been printed in a neat circular of eight pages. It states that the numbers and interest of the attendants have steadily increased, until there are now eighty names upon the roll. Different subjects from the Bible have been studied during the year; a library has been founded, now containing 300 volumes, and periodical literature has been circulated; and interesting lectures have been delivered before the class by Prof. W. Newton Meeks, the Rev. Dr. S. E. Appleton, and the Rev. William Swindells. Miss Mary McCurdy, teacher of elocution in the Girls' Normal School, also gave a public reading recently before the class.

CENTRAL PENNSYLVANIA.

A PROTEST.—A protest against the erection of the convocation of Williamsport as a separate diocese has been started by a number of the clergy and parishes within the convocation. It is intended to give an expression of opinion adverse to the memorial recently adopted by the convocation, which contemplates division, and is addressed to the bishop and convention of the diocese.

MARYLAND.

WASHINGTON—*Church of the Epiphany.*—The congregation of this church, of which the assistant bishop is rector, and the Rev. Dr. J. H. Elliott associate rector, has raised $140,000 towards the payment of the cost of the new church edifice. Of this amount Mr. Corcoran, who is a member of the parish, has given nearly one half. The church is located upon one of the best sites in the city, is built of white stone, is gothic in style, and cost about $200,000.

BALTIMORE—*St. Paul's Church.*—The Third Sunday after the Epiphany, being the day immediately succeeding the Feast of the Conversion of St. Paul, the usual anniversary service was held in this church on the evening of that day, instead of upon the feast itself.

At 8 o'clock ten of the clergy, preceded by the united choirs of St. Paul's and St. Luke's—numbering in all about fifty five—entered from the choir-room, and proceeded up the centre aisle to their respective places, singing a processional appropriate to the festival.

The service, in which the Rev. Drs. Rankin and Hodges took the lead, opened with the Lord's Prayer and versicles, followed by the *Cantate Domino.* Then came a lesson; after which, *Magnificat*, by Garret, in F, was sung with great devotion and spirit. The creed and collects having been said, the 432d hymn was sung, "Sing Alleluia forth," and was followed by the sermon, the preacher being the Rev. Mr. Osborne. It was a stirring and earnest address, explanatory of the nature and object of "missions," with reference to a mission which is to be held in this church at the beginning of Lent.

The anthem, taken from Mendelssohn's Oratorio of "St. Paul," was rendered with great precision and striking effect by the large body of singers; the solo parts especially being very well executed.

St. Paul's has a beautiful and striking interior, peculiarly adapted for services such as that which has been described. It will seat about eleven hundred persons; and upon this occasion was densely crowded by an apparently reverent and deeply interested congregation.

Mt. Calvary.—A mission is in progress at this church, which began on Friday, the 7th inst., the Rev. Messrs. Maturin and Torbert being the missioners. Holy Communion is celebrated daily at 6, 7, and 7:45 A. M. Morning Prayer at 9, and Evening Prayer at 5, are said daily during the week, and on Sundays at 11 A. M. and 4 P. M. There is a night service daily at 8. There are meditations daily at 11 A. M. on week-days, and Bible-class at 4 P. M. There are also daily instructions at 6:30 A. M., and on Sundays at Morning Prayer, and a mission sermon each night at 8 o'clock.

Chapel of St. Mary the Virgin.—The very successful and encouraging mission which is carried on here by the clergy of Mt. Calvary church was particularly favored last week by the observance of the octave of the feast of the Purification. On Sunday, Tuesday, Taursday, and Friday there was a celebration of the Holy Communion at 6:30 A. M.; and on Monday, Wednesday, and Saturday at 7 A. M., that on Wednesday being choral; choral vespers were sung every evening at 8 o'clock, followed by a sermon. The preachers were the Rev. Drs. Leeds, Rankin, and Hodges, and Messrs. Kirkus, Morrison, and Brand. On Septuagesima Sunday the sermon was delivered by the Rev. Dean Rich.

The Mission of the Holy Evangelist.—This spiritual enterprise is conducted by three earnest laymen, whose self-denial and perseverance have been richly rewarded in the abundant success which has crowned their labors. The mission is situated in that suburb of the city which is known as Canton, where the population, for the most part, is composed of mechanics and workmen in the various manufactories; and it is from this class of persons that are gathered the living stones of which this portion of the spiritual temple is constructed.

On the evening of the Fourth Sunday after the Epiphany the assistant-bishop, accompanied by two priests, visited the mission and administered

the rite of confirmation to about eighteen persons, many of whom were advanced in years. The responses, hymns, and chants were exceedingly spirited and hearty, doing great credit to the training which the habitual worshippers at the mission must have received at the hands of their lay-evangelists. After Evening Prayer short addresses were made by the bishop and clergymen. The mission was originated about eight or nine years ago by the late Rev. Hugh Roy Scott, and it is about four years since the building—a neat churchly-looking edifice of brick—was completed and occupied. The sign of the Crucified on the gable fronting the street manifests the purpose to which it is dedicated. Three faithful laymen among them conduct a morning and evening service, as well as a Sunday-school on each Lord's day, and, as far as their other engagements will allow, visit the people at their homes. Every few Sundays they secure the services of a priest to celebrate Holy Communion. The average attendance at public worship is about 100.

All that is needed now, under God, for the assured and permanent success of the mission, is that—perhaps in conjunction with some other points—it should be placed in charge of a faithful and earnest pastor.

VIRGINIA.

ALEXANDRIA—*Theological Seminary.*—The Rev. Francis T. Russell, of Waterbury, Conn., has been appointed to conduct a course of instruction in elocution at the seminary, beginning on the 25th of March.

RICHMOND—*Monumental Church*—At the last regular meeting of the vestry of the Monumental church it was resolved that memorial windows should be put in the church to the memory of Bishop Moore, who was the second bishop of Virginia and first rector of the Monumental church; of James H. Gardner, who was vestryman and Sunday-school superintendent for over forty-five years; and of William S. P. Mayo, who was also a vestryman and Sunday-school teacher for a long time. Bishop Moore has a strong claim on the affection of the Churchmen of Virginia.

DEATH OF THE REV. MR. WITHERS.—The death is announced of the Rev. Edward Withers, of Nelson parish. A Petersburg correspondent of the Richmond *Dispatch* gives the following particulars of his life and illness: "He was born in Dinwiddie county on the 3d of October, 1818, and was therefore in the sixty-first year of his age. He spent his boyhood and school days in Petersburg, living with his grandfather, John Grammer, who for more than half a century was clerk of the corporation court of this city. He received his education at Trinity College and the University of Virginia, and completed his theological studies at the Episcopal seminary. He was ordained in 1843, and was located in Southampton county. Subsequently he had charge of churches in Williamsburg, Yorktown, and Lancaster county. At the close of the war he was called to Nelson county, where he had charge of three churches, and where he labored faithfully and earnestly in the cause of his Master. Early last fall he went to Richmond to perform the marriage ceremony of his eldest son. Since that time his health has been very delicate, and he has been a severe sufferer. The immediate cause of his death was spinal meningitis. Mr. Withers was eminently beloved and useful in every parish in which he ministered, and as a pastor he was untiring, self sacrificing, and affectionate. Here, where he was so well known, and where he has so often preached, his death will be greatly lamented."

NORTH CAROLINA.

BISHOP LYMAN'S APPOINTMENTS.

FEBRUARY.

23, Sunday, Kittrell.
27, Thursday, P. M., Henderson.

MARCH.

1, Saturday, Ringeway.
2, Sunday, Warrenton.
7, Friday, Hillsboro
9, Sunday, Company Shops.
14, Friday, Lagrange.
16, Sunday, Kinston.
18, Tuesday, church Holy Innocents, Lenoir county.
20, Thursday, Swift Creek Bridge.
21, Friday, Beaufort.
23, Sunday, New Berne.
25, Tuesday, Stonewall.
27, Thursday, Snow Hill.
28, Friday, Marlboro.
30, Sunday, St. John's church, Pitt county.

APRIL.

1, Tuesday, Durham's Creek; P. M., Aurora.
2, Wednesday, South Creek
4, Friday, Zion church, Beaufort county.
5, Saturday, Bath.
6, Sunday, Pantego.
8, Tuesday, Makeley's, Hyde county; P. M., Swan Quarter, Hyde county.
9, Wednesday, Fairfield, Hyde county.
10, Thursday, St. George's church, Hyde county.
13, Easter-day, Washington.
15, Tuesday, Trinity church, Beaufort county.
17, Thursday, Greenville.
20, Sunday, Tarboro.
22, Tuesday, Gaston.
24, Thursday, Williamsboro.
25, Friday, Sassafras Fork.
27, Sunday, Oxford.
29, Tuesday, Goshen.

MAY.

1, Thursday, Louisburg.

Holy Communion at all morning services. Collections for diocesan missions.

OHIO.

WARREN—*Christ Church.*—On the morning of Sunday, February 2d, the rector of this church admitted to the Holy Communion, as one "ready and desirous to be confirmed," Mr. W. L. Whitmarsh, lately the pastor of the Baptist congregation of the town. Mr. Whitmarsh expects to become a candidate for Holy Orders.

SOUTHERN OHIO.

COLUMBUS—*Church of the Good Shepherd.*—The Rev. Edwin J. Humes, minister in charge of this church, was advanced to the priesthood by the bishop of the diocese on Tuesday morning, January 28th. The Rev. J. M. Kendrick, formerly rector of the parish, delivered the sermon, and the Rev. C. H. Young presented the candidate. The Rev. Messrs. Hall, Badger, Fischer, Burnett, and F. K. Brooke were also present and took part in the services, and with the laying on of hands. On the Sunday afternoon previous to the ordination, twenty-five persons were confirmed in this Church.

PORTSMOUTH—*Christ Church.*—The last of a series of lectures before the "Helping Hand" society of this parish was delivered by the Rev. J. M. Kendrick of St. Luke's free chapel, Cincinnati, on Thursday evening, January 30th. The subject was "Narrow mindedness." It was ably treated, and the lecture could not have been otherwise than interesting and helpful to all who heard thoughtfully.

FOND DU LAC.

CONFERENCE OF CLERGY.—On Friday, January 24th, there was an informal conference of the clergy of the diocese at the bishop's office. The proceedings were private but not secret, and related to the spiritual condition of the diocese. The discussions were highly interesting and profitable, the bishop taking the opportunity of explaining to the clergy his plans of developing and unifying the diocese.

In the evening there was a missionary service at the cathedral. The Rev. T. B. Berry addressed the congregation, and gave an interesting account of the progress of the work and needs of the missions under his charge at Poygan and Omro.

FOND DU LAC—*The Cathedral.*—On the feast of the conversion of St. Paul the second anniversary of the cathedral was observed with appropriate services. The Holy Communion was celebrated at 10:30 o'clock by the bishop, assisted by eight or ten of the clergy. The Rev. Dr. De Koven delivered the sermon. The offerings were devoted to the missionary fund of the diocese, and to the bishop's fund for the education of candidates for Holy Orders. On the Sunday following Dr. De Koven preached again to a large congregation.

The cathedral is now undergoing a thorough renovation—the walls and ceilings being kalsomined, the wood work oiled, and the aisles newly carpeted; services in the meantime are being held at old St. Paul's church on Sundays, and on week-days in the diocesan office, adjoining the cathedral.

WISCONSIN.

SHARON MISSION.—On Thursday, January 30th, Bishop Welles, in company with Dean Royce of Beloit, visited Sharon Mission. Immediately on his arrival the little flock of fifteen adults and about twenty children met the bishop at the Lutheran house of worship, where the service of the Holy Communion was held, after which the children were catechised by the bishop. At 7 P. M. the congregation reassembled for Evening Prayer, which was said by Dean Royce, and the bishop preached on conversion. At this service there was a goodly attendance on the part of the public, the Lutheran pastor and some of his flock being among the number. On Friday morning the bishop visited the public school, the principal and one of his assistants being communicants. After the visit calls were made upon the sick and others of the mission. Thus was the time fully taken up to the hour of departure. It is the bishop's intention to visit the mission again in May, when there will be a class for confirmation.

MILWAUKEE CONVOCATION.—This convocation met in St. Matthew's church, Kenosha, on January 21st, 22d, and 23d, the bishop of the diocese, the dean of the convocation, and twelve other clergymen being present. The Rev. Dr. De Koven delivered the opening sermon on Tuesday evening.

On Wednesday morning there was an election of officers. The bishop reappointed the Rev. Dr. Ashley dean, the Rev. Mr. Tomkins was elected secretary, and Mr. H. B. Hinsdale treasurer. The Rev. Mr. Throop delivered a sermon, which was followed, in the afternoon, by a discussion as to the best means of reviving spiritual life in souls and parishes. In the evening a missionary service was held, with addresses by the Rev. Drs. Cole and Boyd, and the bishop.

On Thursday morning the Rev. Mr. Kerfoot preached, and in the afternoon the Rev. Mr. Hudson read a most able essay on current infidelity and modes of meeting it. On Thursday evening, after Evening Prayer, several adults were baptized, and the bishop gave an account of the Lambeth Conference, and afterwards confirmed nineteen persons. At the close of the service a reception was held in the rectory.

St. Matthew's parish is one of the oldest in the diocese. It was organized in 1840, and has numbered among its rectors the Rev. Drs. Hugh Miller Thompson and Sidney Corbett, and the Rev. E. A. Bradley. The first church bell in the State was hung in the belfry of the old church. For seven years, the most financially severe, perhaps, that the country has ever known, a large stone church, with adjoining chapel, has been in process of building, and last August it was occupied. It is a fine structure, Gothic in style, with clerestory, flying buttresses, and spire. The spire has not yet been erected, though the tower from which it is to rise is finished. The church is capable of seating 500 persons. The chancel and choir are very large and present an imposing appearance. The cost of the church has been nearly $50,000, and the fact that there is only a comparatively small debt shows the earnestness of the people. Kenosha is a beautiful town, ten miles south of Racine, on Lake Michigan. It is a delightful summer resort, and the well deserved reputation of Kemper Hall as a young girls' school makes it a place of special interest to Church people.

OREGON AND WASHINGTON.

STATISTICS OF THE JURISDICTION.—The journal of the twenty-sixth annual convocation of the Church in this missionary jurisdiction contains the following statistics: Baptisms (adults, 47; infants, 217), 264; confirmations, 87; communicants, 883; Sunday-school teachers, 128; pupils, 1,192; marriages, 71; burials, 124; parish schools, 2; pupils, 90; clergymen canonically resident (bishop, 1; priests, 21; deacon, 1), 23; total contributions, $20,329.20.

MINNESOTA.

MINNEAPOLIS—On the evening of February 5th the parishioners of St. Mark's church (the Rev. Dr. Sidney Corbett, rector), visited the rectory as a "surprise party," and brought with them an abundant supper and spread it in the dining-room. After a pleasant evening's entertainment, and the departure of the parishioners, Dr. Corbett found that his visitors had also brought a purse with money, a large amount of household stores, and valuable gifts for each member of his family.

A GOOD INVESTMENT.—The *Minnesota Missionary* says that so extensive an immigration was never known as that into the western part of the State, and that for $300 a church could be built in any one of ten villages needing it. Dean Livermore could build six in his vast mission field, and could employ three assistants. I also says: "A friend sent some valuable theological books to the Indian deacons at White Earth mission No gift could be more welcome to a missionary." Would that some of the good books in Eastern libraries could find their way to our missionaries, who never have money to buy a good book. Think of it. Send them by mail, and learn that 'it is more blessed to give than to receive.'"

NEW MEXICO AND ARIZONA.

MISSIONARY WORK AT MESILLA.—The Rev. H. Forrester writes as follows from Santa Fé, New Mexico, under date of January 17th, 1879:

I am glad to be able to send you some encouraging news from our mission at Mesilla. Mr. Bowman, our lay-reader there, writes as follows: "We did our best, and I trust the impression made in the community may prove profitable alike to the people and to the mission. A Christmas-tree was procured and set up in the chapel, and by means of a fund contributed chiefly by the children of the Sunday-school, gifts of books, candies, mottoes, toys, etc., were displayed on it, and distributed from it to the scholars, on the evening of the 24th. The parents of most of the children of the school, and some others, were present, about filling the chapel. The exercises were the usual services of the school, omitting the lesson. The effect of the tree, lighted by numerous wax candles suspended among its branches, and in the suppressed light of the lamps clearly outlining the forms and displaying the varied hues of the many presents artfully arranged among the evergreen leaves of the graceful pine, was quite picturesque, and excited general admiration. The children were delighted with the entertainment; and I think their parents, and all others present on the occasion, left the chapel with hearts greatly warmed towards the school. Quite a number of Mexican and semi-Mexican children, attracted by the novelty of the affair, gathered in the aisles, and seemed to enjoy the sight quite as much as they did the sweetmeats that were scattered among them from the surplus. I have great faith in this Sunday school as a means of usefulness and have no doubt that through its instrumentality, with wise management, great good will be done. The fund contributed by the school, amounting to about twelve dollars, was augmented by unsolicited gifts of eight dollars more." Mr. Bowman says further that the attendance at the services is improving.

ORDINATIONS.

SOUTHERN OHIO.—In the church of the Good Shepherd, Columbus, on Tuesday, January 28th—*Priest*: the Rev. Edwin J. Humes.

INDIANA.—In St. John's church, Crawfordsville—*Priest*: the Rev. Frank P. Harrington, A.M.

NOTICES.

Marriage notices, one dollar Notices of Deaths, free Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

In Manlius, N. Y., February 5th, 1879, at the residence of the bride's mother, by the Rev. Theodore Babcock, D.D, E. A. TUTTLE, of Fall River, Mass., and CORNELIA S., youngest daughter of the late J. V. H. Clark, of Manlius. No Cards.

DIED.

On December 30th, 1878, in the Communion of the Catholic Church, CAROLINE TIBBETS SCHUYLER, wife of James E. Davis, of Schenectady, N. Y. "Such as are gentle, them shall He learn His way."

In Stockbridge, N. Y., on the 4th inst., OTIS G. POTTER, only and beloved son of George and Eliza M. Potter, in the 26th year of his age.

In New York, February 4th, LIZZIE CORINNA, aged six months, daughter of Mrs Leonora L. and the Rev. Constantine Stander, missionary to the Italians.

Entered into rest, on the 9th of January, 1879, Mrs. MARY H. JONES, of Amherst, Mass., in the 74th year of her age.

A former resident in Troy, N. Y., she came to Amherst in 1839 She was ever a devoted Churchwoman, and when in 1866 Grace church parish was founded in Amherst, she was one of its first and staunchest supporters. An earnest Christian, she performed all life's duties with faithfulness, and leaves many friends to mourn her loss.

On Thursday, February 6th, at the Park Avenue Hotel, JANE BEADLE, widow of Isaac Smith

On Thursday, February 6th, ISAAC N. VAN LOAN, in the 82d year of his age.

Entered into rest, in St. Martin's parish, Hamilton, N. ., January 11th, 1879, Mrs. LUCY M. ANTHONY, age about 70 years. She was a consistent member of the Protestant Episcopal Church.

At Mauch Chunk, Pa., after a long and painful illness, borne with Christian fortitude, Mrs. MARIA THOMAS, a native of Bristol, England, widow of the late Jacob Thomas, formerly of Wilkesbarre and Beaver Meadow, Pa. Aged 79 years and 11 months.

Entered into rest, on Friday morning, January 31st, 1879, after a long and painful illness, in New York city, CHARLES H. EXALL, of Richmond, Va., in the 38th year of his age

I heard the voice of Jesus say,
"Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast."
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me glad.

At Naugatuck, Conn., Friday evening, February 9th, MARY ELIZA LINES, aged 23 years and 6 months, daughter of the late Henry W Lines.

In Washington, on Sunday evening, 2d of February, WILLIAM (born October 8th, 1805) youngest son (with issue) of the Hon. Daniel Rodney of Delaware, and bro her of the Rev. John Rodney.

William Rodney was a Christian tried in the course of his life, with almost every trouble, and dying under the suffering; yet saying from the heart the Prayer Book's hymn:

"I love Thy chastenings, O my God:
They fix my hopes on Thy abode;
Where, in Thy presence fully blest,
Thy stricken saints forever rest."

Suddenly, on January 25th, at his residence in this city, WILLIAM BLOOMFIELD, Counsellor at Law, in the 71st year of his age

THE LATE REV. DR. E. M. P. WELLS.

The Episcopal City Mission, at a recent meeting, adopted the following resolution in memory of the Rev. DR WELLS:

The executive committee of the "Episcopal City Mission" desire to place upon their records a brief tribute to the memory of the Rev. E. M. P. Wells, D.D

Dr. Wells entered upon the duties of city missionary in 1843, and ceased from his loving ministrations for the poor only when the infirmities of age compelled him to retire from active duty.

His public services were at first held in a hall, and afterward in St Stephen's chapel, from its consecration in 1846 until it was destroyed in the great fire of 1872.

He founded St. Stephen's House, and for twenty-six years maintained that excellent charity, with the aid of good Christian people who were moved by his earnest pleading in behalf of the poor, and by their confidence in his integrity, judgment, and kindness of heart to assist him as God had blessed them.

The doors of that quiet Christian home were open to all who needed help. The hungry were fed, the sick tenderly cared for wanderers sheltered, the wicked were reclaimed, the wretched comforted. No case of real distress was neglected. No one was refused admission on account of nationality or religious opinions.

But all the inmates of St. Stephen's House were required to attend the daily prayers in St. Stephen's chapel. If any came for assistance whose poverty was the result of improvidence, their want of forethought and prudence was for Dr. Wells a reason for helping them If they were ungrateful and wicked, he remembered that his Divine Master cared for the unthankful and the evil. A great love for Christ so enlarged his heart that he welcomed all with sincere affection as his brothers and sisters. Good will to men, the Gospel rule, was the governing principle of his life.

With simple, trusting love and undoubting faith he gave himself and all that he had to the Lord Jesus, and counted nothing he received as his own. All of his salary and extra earnings by lectures and instruction, that was not needed for the plainest food and raiment, and all gifts from friends more mindful of his personal comfort than he was himself, he gave to the poor. He was the Lord's steward, occupying until the Master comes.

His long life of spotless purity and holiness closed at the very season when, year by year, his Advent appeal aroused the careless from their easy, self-indulgent lives, and told them—sometimes with burning words—of their accountability to Him who has entrusted to them the care of the destitute and the miserable.

On the First Sunday in Advent, December 1st, 1878, the good and faithful servant whose whole life was devoted to preparing the way of the Lord, entered into his rest, and was admitted into the presence of his Saviour. "He being dead, yet speaketh" for the poor whom he has left a sacred legacy to us who remain.

His works follow him. They are written—as he once said, but not of himself—in immortal letters, and read in the many mansions of our heavenly Father's house for ever

We remember gratefully this noble Christian man, great in his unselfishness, his childlike humility, his mighty faith, his wisdom that guided the simple and ignorant, his charity that counted all men for Christ's sake worthy, and helped but would not judge them, his zeal and earnestness in proclaiming the truth, and his love for the Lord Jesus, whom he served with unshaken fidelity to the end of his long and useful ministry.

OBITUARY.

In Brooklyn, on February 9th, MARTHA LOUISA, only daughter of Edmond Warren, aged 11 years, 9 months, and 28 days.

This dear little girl had been a day-scholar in the preparatory department of St. Catharine's Hall since its commencement, and by her sweet and gentle disposition had endeared herself to all who knew her. On Sunday the rite of holy baptism was administered, her class-mates at St. Catharine's being then engaged in earnest prayer for her. Their prayers were heard. In the morning, sealed a "member of Christ" and "child of God" she entered at night upon her inheritance of life everlasting.

"We asked life of Thee, and Thou gavest her a long life, even for ever and ever"

RESOLUTIONS.

We have sustained a great loss in the removal, by death, of Mr. M. S. SHAPLEIGH, a communicant and vestryman of St. Peter's church from its organization. Therefore

Resolved, That we, the rector, wardens, and vestrymen, do bow with reverent submission to the will of that Divine Lord who has called him from us to the nobler service of the triumphant Church; and while, with chastened grief, we recognize the loving Providence which has afflicted us, we at the same time accept the admonition to be also ready, and to be more abundant in labors for Christ and His Church

Resolved, That we express to the family of the deceased our sincerest sympathy, and pray that He who is alone able to comfort them may be their all sufficient support in this hour of severest trial

Resolved, That the members of the vestry will attend his funeral in a body.

Resolved, That a copy of these resolutions be sent to the family, and that they be published in the *Episcopal Register* and THE CHURCHMAN, and be recorded on the minutes of the vestry.

THEODORE S. RUMNEY, Rector.
SAMUEL K. KILLE, Secretary.

Rectory St Peter's Church, Germantown, Philadelphia, February 3d, 1879.

OBITUARY.

At a meeting of the rector, junior warden, and vestrymen of St. Luke's church, New York, held February 4th, 1879, the following minute was made:

WHEREAS, Almighty God, in His wise providence, has removed from us by death, January 28th, 1879, Mr. ANTHONY BLEECKER MCDONALD, in the 73d year of his age, and for thirty-five years the senior warden of this parish—we, the rector and vestry, recognize the severe loss sustained in this severance from our body, from the Church militant, and from his family, of one of such exalted piety, sincerity, devotion, and deep Christian humility.

During his forty two years' official connection with this vestry, and thirty-eight years as warden, all the virtues that adorn the Christian have shone in him as a bright and shining light. His fidelity in all his numerous trusts, the important positions he so creditably held, the varied Church objects and institutions he so faithfully served, his almost parental care of the Sunday-school, over which he presided with such conscientious punctuality for forty-two years as not to have been once absent from this school for a period of twenty-five years; the superior wisdom he evinced in certain severe trials and crises of parish life; the cheerful, hopeful views with which he inspired the parishioners in the darkest days of St. Luke's, his steadfast attendance at all services in his own parish church; his unflagging upholding of Divine service by his audible responses and rev rent postures; his "faithful remembrance" at every celebration; this, his uniform Christian life from childhood to old age, produced that marked saintliness which in the eyes of all made his hoary head a crown of glory, and silently evoked from all who saw him, "Mark the perfect man, and behold the upright, for the end of that man is peace."

This vestry, now looking with intenser interest on a life so remarkably even and symmetrical, because so rounded with every Christian grace and quality, and remembering that during his forty-two years' membership he was only four times absent from these meetings, feel summoned, by all that was so glorious in the life of their now departed brother, to cherish most assiduously his Christian manliness, and to gird up the loins of their mind to fresh fidelity.

Most especially do they recognize the obligation to give hearty thanks to Almighty God for the long-privileged companionship of such a saint, and to bless His holy name that the desire of our brother to die with his harness on was almost literally granted, and to lift our hearts in praise for the grace and power through the Spirit of Christ, which gave to the Church in our day, and especially to his beloved parish of St. Luke's, one so adorned in all domestic and Christian graces and all civic virtues as to be a bright example in the family, in the Church, and in the State, and meet for the inheritance among the saints in life.

It was ordered that the above minute be engrossed on the records of this parish, and that the secretary be requested to forward a copy of the same to the family of the bereaved, with assurance of the deepest sympathy in this sad hour of their affliction.

ACKNOWLEDGMENTS.

THE APPEAL FROM CANADA.

Previously acknowledged, $168; Miss C. L. Wolfe, $50; E. Livingston, $25; F. S Smithers, $30; Rutherford Stuyvesant, $ 0; Mrs. Theodore Thomas, $10; Mrs. W. T. Hicks, $5; Mrs. Fordyce Barker, $5; Stewart Brown, $10; Mrs John A. Robinson, $5; Miss Ballow, $3; S. Mount, $ 50; M. B. Mount, $2 0; X. Y. Z., $5; Cash, $2; A member of the Church, $1; Trinity chapel Offertory, $15.56.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK, 1224 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY needs immediate contributions to enable it to fulfil its obligations to students in school and college.

We need $3,000 in the month of January Will not the faithful friends of the Society, and those "whom God hath blessed" with abundance, give liberally to this important work?

Remittances and applications may be addressed to the Rev. H. W. SPALDING Corresponding Sec'y, or the Rev. F. D. HARRIMAN, 179 Seymour street, Hartford, Conn.

THE PURITANIC TE DEUM.

Hundreds and thousands are no doubt aware that there is such a thing as a truly Catholic *Te Deum;* that is, a *Te Deum* known to the Church Catholic, of almost or quite the world over. But not a hundred perhaps, and still less a thousand, are aware that there is such a thing as a Puritanic *Te Deum*, which was drawn up to transcend, and possibly annihilate, its time-honored forerunner. Yet there was such a thing; and we propose to give the readers of THE CHURCHMAN the benefit of the production at the close of this notice of the pamphlet which once ushered it broadcast before an English public.

The notorious Long Parliament was inaugurated November 3d, 1640, and kept itself alive till April 20th, 1653, when Oliver Cromwell became its executioner, and it died a death of extreme reluctance, not to say of violence. It survived King Charles I., Archbishop Laud, and the Earl of Wentworth (Strafford), and of course must have been endowed with no ordinary vitality. The highest expectations were entertained respecting its capabilities and achievements, and the Puritan party began to indulge in overflowing glee. When the parliament was fairly under way, like a ship beginning a voyage with all its canvas spread abroad, and a fair wind swelling its folds to fulness, there came out a pamphlet, the exact title of which was as follows: "The frogges of Egypt, or the caterpillars of The Commonwealth, truely dissected and laid open; with the subjects' thankfulnesse unto God for their deliverance from that nest of vermine. Printed in the yeare 1641." (The spelling *here* is preserved.)

Such a pamphlet, as a satellite of the Long Parliament, might be expected to make its praises resound throughout the kingdom; or, as perhaps we should say, the Commonwealth. But it is not proposed to quote *them* largely. The aim of this paper is to show, rather, how Churchmen were treated in its lawless pages.

It is but little to compare Churchmen to the frogs which were sent as a judgment upon Pharaoh—a slight error, by the way, in the author's rhetoric, leaving his friends to take the place of Pharaoh! He ought to have compared Churchmen to Pharaoh, whom the frogs were sent to punish. That arrangement, however, would have left the Puritans to be personated by the frogs, and put them in an awkwardly pertinent position. He made a better hit when he compared Churchmen to caterpillars, who were devouring those good things of the State upon which the Puritans themselves proposed to batten. But when he gets fairly under way he compares Churchmen to objects which suit his taste to perfection; and Churchmen must have become as stupid as Baeotians, to fall in love with such a portrait painter. They are "cursed crocodiles, the rubbish of Babylon, honesty's hangmen, fomentors of impiety, iniquity's prodigious monsters, plenty's execrable foes, envy's individual companions, detestable enemies to loyal subjects, and, in a word, that I may fully paint them out, the devil's journeymen."

It would be easy to go on; for the author's fecundity of words of railing might have helped Demosthenes in his Philippics. Probably we have gone far enough; and now for the *Te Deum*, or "Thankfulnesse unto God," over the annihilation of such "a nest of vermine":

> "We bless and magnify, great God, Thy name,
> Who justly doth exterminate with shame,
> All enemies to Thee, and us who dost
> Preserve this kingdom with Thy favors most.
> By Thee our base monopolists do fall,
> False prelates and false Papists in their gall.
> By Thee projectors vanish, and by Thee
> The Church has been preserved from popery,
> By Thee our canonists recoil, and turn
> Their innovations to a doleful urn;
> By Thee all pontificians do deplore
> Their fortune more disasterous and more.
> Thus, in our hemisphere, while the bright sun
> Displays his radiant splendor, and doth run
> Through the twelve signs i' th' zodiac, and then
> Smileth upon the face of mortal men:
> Thus, while the queen of night doth beautify
> Herself, and gilds the star-bespangled sky;
> While liquid rivers do return again,
> Wandering abroad into the greedy main;
> Yes, while our pious hearts remain to be,
> We yield a thankful sacrifice to Thee.
> And as we thank Thee for Thy favors past,
> So do we supplicate a blessing's last.
>
> First, that Thou would'st exterminate all those
> That are monopolists or other foes.
> And then, O then, conduct the Church aright,
> For our salvation, and Thy heavenly right.
> That we may serve Thee, serving Thee we may
> Rejoice, rejoicing triumph, in that day;
> Triumphing, then exult, exulting raise
> Glory to Thee, and serve Thee all our days."

This Puritanic *Te Deum* was charged into a lamentation, more dolorous than any of Jeremiah's, on "Black Bartholomew's Day," August 24th, 1662. Then, 2,000 Puritan ministers were displaced from livings in a Church from which, as Walker says in his "Sufferings of the Clergy," they and theirs had exiled 8,000! So, 6,000 must have held fast, and conformed. "Black Bartholomew's Day" found them, and left them, unscathed; still ministers of a Church, to whose downfall they would gladly have been contributors. Were these 6,000 hold fasts so many hypocrites? T. W. COIT.

ART DEPARTMENT.

THE WATER-COLOR EXHIBITION.

The exhibition now open is a somewhat widely representative one as well as, unquestionably, the most brilliant of its kind which has ever appeared on the walls of the Academy. For a collection to include pictures illustrating nearly every faith held by American artists would alone signify varied features; and with such home products are foreign works ranging in style from the English to the Fortuny school. It is a kind of exhibition, no doubt, to help toward doing away with our arrogance in condemning one or another style, seeing that some of the most opposed examples are equally excellent. A noteworthy feature throughout the rooms—and one which is likely to be the first to strike him who goes with the recollection of preceding water-color exhibitions in mind—is that of unusually strong effects in color. A key to this devotion of skill to the achievement of fine color seems to be furnished in the doorway at the top of the stairs, where hangs a work named "Color Glow—a Rectilinear Spectrum," contributed by Mr. Cummings. In even the larger pictures—of which there are extremely few—this quality of sufficiency in color has not been missed, although to sustain it duly over any large space is known to be the water-colorist's great difficulty. A successful instance of meeting this difficulty can be pointed out in the large picture, by Mr. Colman (73), representing a market-day in Brittany, and in which fulness of color—of a kind rather subdued than gorgeous—is maintained in a high degree. For pure, intense brilliancy no American artist has set a palette like some of the foreign water-color painters of whom perhaps Gabrini exhibits here the most prominent illustration of textures of dazzling colors under full out-door light. Our "Impressionist" has, however, made extremely bold essays in his color-experiments both at home and abroad. In some cases, it is true, the result is like a phantasmagoria in color, but in others it is alike comprehensible and beautiful. In the latter kind of work an ultimatum seems to be reached in No. 89, by Mr. Muhrman, which is simply "color" by appellation, and that term in a superb sense defines the motive of the study. It consists of still-life objects with the exception of a solid pair of bare feet pushed into the piece at one side from beneath some deepred drapery falling about the ankles, and having a ball fringe at the edge. Probably nothing would serve so exquisite a purpose as such a piece of flesh color against the fine green jar with yellow drapery dropping down to form a mass like a bulged lid of gold on its top, and again sweeping downward in a soft volume to the checquered gray-stone floor, being contrasted as much by arrangement as by color with a straightly-drawn brown hanging, or a draped wall it may be, behind it, and above which is an opening as of the upper half of a window. The feet are a curious device in this splendid harmony of colors; and one can only be divided between the wish that they were out of it, and the sense that such a loss of color values would be irretrievable. The various other works of this artist in the exhibition partake of the same brilliant and striking character by which this piece is distinguished.

In a similar spirit, as regards color, is the work of Robert Blum, whose most noteworthy example of this quality (No. 222) represents a Japanese art interior. The rich gleam of a red screen at the background gives vivid effect to the scene of the Oriental artist at his work of painting a flight of storks on one of a group of pottery vases before him. The work is the more gratifying because of its uniting a higher idea with that of mere decoration, which has such an ascendancy at this time, and to which various artists have devoted themselves for this display. The decorative subject has reached the last degree of favor, one would think, when Mr. La Farge turns his attention from ideal grandeurs to copy Japanese Imari screens, the Chinese "Pi-Tong," and Japanese "Inro." It could only with a narrow idea be said that any degradation belongs to this departure of the artist to deal with what is lower than his usual level of subjects. For it is like giving a lesson in these decorative things to improve the value of the work of the entire class which makes a study of this form of art. For what reason Mr. La Farge should have descended from his height to undertake such work we do not know. Not to exalt him too much in suggesting the cause, let us imagine he may have grown a little weary of hearing himself sung in the same strain, and have taken a mere fancy to set matters to another tune. Yet he does not depart out of his realm entirely. He offers at least one picture which seems meant to declare, I am still "religious," O ye critics, in spite of this evidence of bric-à brac heterodoxy against me. It is the picture of snow, with the rising moonlight over it, as rare and mystical a thing as a man ever painted.

Something related to the spirit of this work distinguishes several of Winslow Homer's pictures, such as those of a chestnut tree (No. 54), an old house (No. 356), a rainy day (No. 367), October (No. 387), and oak trees (No. 388). A like subtle insight into the more secret life of nature is disclosed in one of the pictures by Walter Shirlaw (No. 187), entitled, "By the Wayside," a serious and attractive work, with a simply reasonable subjugation of details to the larger truth to be expressed. It is thus a golden mean between that class of work having an exponent in the (sometimes) rather trim and tiresome twigs of Henry Farrer's most elaborately finished pieces, as full of a sombre and brooding spirit of beauty as many of them are, and the other extreme, which on this occasion is perhaps most strikingly represented by some very much limited Turners by J. Frank Currier, to be seen in the window. Uncompromising persons would generally, no doubt, declare that two of these come the nearest to being "a pot of paint in the public's face" of anything exhibited here. But these two are not all. They certainly are chaos itself; but several others promise creation in time which shall not be without form and void.

Corot painting his dream, and Fortuny giving forth some great truth of humanity by a dash of the brush, are men for all others to revere. But the dreams of only great men are likely to have enough greatness in them to last long in enkindling admiration. And the dash which is deeply expressive is a product of ripe art-wisdom as well as of the boldness of genius. A mouth, for instance, like that in the Fortuny piece (No. 252), competently serving to illustrate the idea of music in Venetian carnival, resulted from no "minimum of effort," if that is what we desire. The vibration of the throat of the singer, with the apparent rolling forth of the syllables of the gay Venetian song from the strong lips, has a look of easy accomplishment, but the work is backed by most rigid anatomical studies. The picture as a whole is perhaps not the best illustration of the modern effort to convey much to the mind by a few powerful strokes. It has at all events the quality of much being left out, which is supposed to be one of the strong points of the method. Crowds of people, decorative devices, flowers, and brilliant banners were not held as essential in composing the work. The *mise en scene* exhibits a checkered paving, a balustrade and a column. To make up the carnival there are four figures, the burden of the whole people's pleasure being made to rest on these suggestively. It would require a high degree of Fortuny worship to perceive in the *movement éclatant*, and the costume, a

really adequate representation corresponding to the title assumed. At the same time the hand of the master discloses itself. A picture showing some likeness of manner to this is by Robt. Blum, before alluded to, representing a musical rehearsal (No. 257), in which there is much spirit and brilliancy of color. With him may be mentioned Mr. Brennan, as another foreign-trained American who does noticeable if not always entirely praiseworthy work. His "Affecting the Japanese" (No. 247) is a humorous conception quite satisfactorily carried out, the most serious fault being that the abandon of the woman seated in the easy-chair contemplating the decorative treasures with which the room is filled, is so much overdone as to be a caricature. His "Dawn" (No. 241) is a work of much exquisiteness, and deserving of further notice.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

A DENIAL OF THE SLAUGHTER OF ADIRONDACK DEER.

To the Editor of THE CHURCHMAN:

Having my attention directed to an article from the pen of the Rev. W. C. Winslow in reference to an article in the Boston *Post*, copied from the Utica *Herald*, alluding to what are termed facts in relation to the slaughter of deer by dogs in the Adirondacks, I take the liberty of making a few brief statements from my point of observation. This was all the Utica *Herald* correspondent could have done, if indeed there was even so innocent an excuse for his extravagantly overestimated statement in reference to the number of deer killed in the Adirondacks the past fall.

In the first place, those at all familiar with the Adirondacks know that there are not half as many lakes in the wilderness as he has stated. Besides this, a very large per cent. of what lakes (or ponds) are in the wilderness are too small to hunt in; at least, it is safe to say that more than one half of them are never watched when hunting deer with dogs. The idea that 400 deer are daily killed in the Adirondacks during the fall months by dogs, or in every other conceivable way, is too preposterous to be believed for a moment. Moreover, it is very doubtful whether that number was killed in all the wilderness during the past September, October, and November. I know what I say when I remark that no deer have been sent to market from the town of Long Lake this fall or winter, unless about thirty saddles sent by guides to their several parties about the country should be styled sending to market. I have dealt in venison for the last eighteen years, but this season have not known of any venison being sold to jobbers—not one saddle.

I am very much opposed to the hunting of deer with dogs; but, as a rule, one man who is skilled in still hunting, equals five men and as many dogs in the destruction of deer. It is reported upon pretty good authority that a party of men living on the western border of the Adirondack wilderness, who do not hunt with dogs, but are experts at still hunting, are doing their best to get rid of dogs as a means of hunting deer for the purpose of laying up a stock of jerked venison during the months of June and July for summer use, and of making money in the fall by still hunting for market. From some of these persons, perhaps, have come the wonderful revelations above alluded to.

The game club formed here last winter did a good work in the spring. It prevented the slaughter of deer on the crust, and the early hunting on the shores and marshes of the lakes hereabouts; but since the 10th of July, no notice has been taken of the killing of deer. The club now watches for violators of the game laws, believing that if deer are not killed on the crust, nor floated for in June and the early part of July, the supply will not be exhausted these many years. Deer hunting cannot be arranged according to the diction of one man or set of men. People living in this great wilderness have been accustomed to kill deer every fall for their own use, and of late years to send to their respective parties. They feel they have this right; and they have, but with this limitation, that the law forbids driving deer with dogs. They have no other skill by which to hunt late in the fall, and feel that the law is oppressive that permits Mr. Fenton to kill from one to seven deer per day in still hunting, while they must be content to chop wood at home, with no meat for dinner and no money to buy shoes for their children. When our law-makers are wise enough to see that in order to have men respect game laws they must be so framed as to give every man equal rights to the deer at the proper season, to take them in whatever way he can, then, and not until then, will game laws be enforced, or will these laws protect game, even should the governor become a vigilance committee for that purpose. ROBERT SHAW.

Long Lake, January 17th, 1879.

THE CHURCH IN MEXICO.

To the Editor of THE CHURCHMAN:

It may aid some of our brethren who question our right to found an episcopate in Mexico to suggest to them that our proposed action in behalf of that country will be in fact to found the first and only Church of Mexico. The present hierarchy there is a missionary episcopate subject to the Bishop of Rome, and cannot be considered as forming the national Church. If a doubt continues on the matter, the like must prevail in regard to our action in giving the episcopate to Haiti, and I have not heard that questioned; and also must the same doubt prevail in the act of the Church of England establishing the Church of Canada, when the Bishop of Rome had already established *himself* there.

In truth, the ministrations there of the Church of Rome differ in no sense from her work in the United States, and she is no further there the Church of Mexico than she is here the Church of America.

We cannot make too prominent the fact that the Church of Rome does not yet recognize either an American or a Mexican Church. Leo. XIII., in his recently announced changes in diocesan and parochial management in this country, to which there is indeed more sound than reality, practically admits all this. THOS. H. MONTGOMERY.

February 1st. 1879.

THE CHURCH IN NORTHERN CALIFORNIA.

To the Editor of THE CHURCHMAN:

I desire to call attention to the report of the Bishop of Northern California, found in *The Spirit of Missions* for the month of January. There are a great many readers of THE CHURCHMAN who will not see this report. The bishop has found it necessary to carry the debt of $42,000 resting on the two Church schools in his jurisdiction, and pay an interest of ten to twenty per cent. monthly. He has not more than one self-supporting parish, and this scrapes along with a hard pull for life. The idea that California is a land of gold and plenty is so prevalent in the East that it is impossible to convince wealthy Churchmen that Bishop Wingfield can need material aid. There may be an abundance of gold and numbers of wealthy men in California, but what can be done when they have not the grace to give? The portion of California which has been given Bishop Wingfield is the poorest in the State, as far as the Church is concerned. Now that the work has been undertaken, let us stand by the bishop, and help him as best we can. He lays his work before the Church at large, and asks (1) aid, or a loan; (2) sympathy of brethren. If there are no Church people who can give the aid, or the loan with a fair interest, the poorest can give him sympathy, and pray for him in his "singularly discouraging field."

Mississippi. W. LEACOCK.

ENDOWMENTS.

To the Editor of THE CHURCHMAN:

At present I do not believe in the principle of endowments for carrying on spiritual work. An endowment gives rest from anxiety; but is that a desirable end for Christian workers in this present life? Does not rest from anxiety in matters of faith mean also rest from faith itself? Nashotah lived *by faith* many years; then it began to talk about the desirability of endowed professorships and scholarships, and now debt and doubt oppress. Suppose the millions now locked up in endowments were at hand for present use, and what strides the Church could make in quarters where she is now hampered for means! Would not the same thing have been accomplished, only more gradually, if the money had been put to present use when it was given? It seems to me that the principle of endowments is of a piece with that by which a man wills his property to the Church, but himself enjoys it until death before the Church gets it; but perhaps I am in error. If so, will some reader of THE CHURCHMAN set me right? J. F. TAYLOR.

Big Rapids, Mich.

THE OFFICIATING OF MINISTERS NOT EPISCOPALLY ORDAINED.

To the Editor of THE CHURCHMAN:

In THE CHURCHMAN of January 11th, the writer of "Some More Questions About our Church" says: "We are forbidden by the laws of this Church to permit the use of our pulpits to preachers who are not episcopally ordained."

In the Journal of the House of Bishops for the 24th of May, 1820, I think this may be found: "The bishops further declare their opinion concerning the thirty-fifth canon as it now stands, that it does not prohibit the officiating of pious and respectable persons as lay teachers in our churches, in cases of necessity or of expediency, nor the lending of any church to any respectable congregation on any occasion of emergency."

Is it to be understood that the present canon (11, Tit. I., p. 48, 1872) sets aside the declaration of "the bishops"? The canons on the subject are, I believe, the 5th of 1792; the 35th of 1808; the 36th of 1832; Tit. I., Can. 11, of 1868. F. B. SCHEETZ.

Monroe, Mo.

AN INACCURATE HISTORY.

To the Editor of THE CHURCHMAN:

A book entitled "History of the United States," and prepared especially for schools, by John C. Ridpath, A.M., contains the following, on page 46: "About the close of the sixteenth century a number of poor Puritans scattered through the north of England joined themselves together for free religious worship. They believed that every man has a right to know the truth of the Scriptures for himself. *Such a doctrine was repugnant to the Church of England*," etc. Ought not such a school book to be denounced?

A. D. BURTIS.

Soysset, N. Y.

WESLEY'S SERMON ON CONSTANT COMMUNION.

To the Editor of THE CHURCHMAN:

I believe it will be of interest to many of your clerical readers to know that the price of Wesley's sermon on constant communion, as

published by the Methodist Book Concern, is less than one cent a copy. It consists of twelve pages, 12mo, well printed.

The writer has purchased it there for several years, and in the last lot he received a *bonus* in the shape of a tract, kindly meant, doubtless, for his conversion. The title is "The Protestant Episcopal Claim." I quote one sentence: "It [apostolic succession] is a pure fiction; and judging by its fruits, we may pronounce it to be a falsehood born of satanic sublety on the one hand, and human corruption on the other."

WALKER GWYNNE.

St. John's Rectory, Cohoes, N. Y., Feb. 1st, 1879.

NEW BOOKS.

THE REIGN OF GOD NOT "THE REIGN OF LAW." A New Way (and yet Very Old) to Decide the Debate Between Science and Religious Faith. By Thomas Scott Bacon. [Baltimore: Turnbull Brothers. 1878.] Cloth, pp. 400.

This is, in our opinion, a very unfortunate title, in fact the proposition which the author sets out to prove is different from that which he succeeds in establishing. He asserts, in so many words, that the expression "reign of law" is a pure assumption and fiction. What he wishes to show is, we presume, that the forces of nature are the result and manifestation of the immediate power and direct actings of God, and that the Creator, instead of constructing the universe, and leaving it to run like an automatic machine, still "upholds all things," in short he seeks to bring out the fact so clearly stated by St. Paul, namely, that by the same Being who created all things, those same things now "consist," that is, stand or hang together.

The point in this book really new is the attempted restriction of the word law to God's revealed system of duty, and a denial of the propriety of extending it so as to cover the orderly operations of the physical universe. It must be confessed that, unless explained, the term might, to shallow minds, convey a wrong, or at least an inadequate, idea. At the same time here is the fact that the elements of matter, instead of acting in a haphazard way, remain combined in a permanent system. There are kingdoms in nature as well as in society, and the particular order in which the work of those kingdoms goes on, the invariable and inexorable certainty with which their forces act, must be called by some name. And there is one advantage in using the term to which the author so strongly objects. There can be no law without a Lawgiver, and that Lawgiver is one, whether He speak amid the flames of Sinai, or whether He follows the whirling flight of the sparrow.

Thoughtful Christian writers, in using the expression "reign of law," mean, we presume, that God has established a kind of government in and over nature, endowed matter with something which, for want of a better name, we call "force," and arranged all things in a system. They are quite ready to admit, we hope, that these several forces are no inherent parts of the substances to which they seem to belong; no original possessions of nature, but manifestations of the Divine will by the Holy Ghost, who is not only "the Lord," but also the "Giver of Life," and of all life, that of the field as well as that of the Church.

And yet in our contemplation of any system, whether it be that of God's material or that of His spiritual cosmos, there is always the danger of forgetting the living, and present, and personal Power by whom alone it is sustained and made effective. Even the means of grace and the forms of worship which God established as ways of approach to Him, and as methods whereby He may reveal Himself to us, very often are made to hide Him from us.

The same objection which the author makes to the term "laws of nature," declaring that "nature is but a verbal fiction invented to keep out of sight the unwearied acting of the great First Cause," might be brought against the term "ordinances of religion" or the word church.

The main proposition indicated in the title of this book is based upon a misconception. The author is in reality combatting an unreal enemy, so far as terms in question are concerned. But setting aside this mistake, if we may call it such, he has rendered a great service in behalf of the truth. Leaving out of view the mere words of the conclusion which he seeks to establish, we can agree with and heartily commend nearly everything he says. For example, in the course of his argument he goes through the Holy Scriptures, both of the Old and of the New Testament, and examines all the passages where mention is made of natural phenomena, and shows that with few exceptions (he claims that it is invariably the case) they are represented as the result of God's immediate actings. But all this, while it does not, of necessity, establish his proposition that there is no "reign of law," or by law, at the same time brings out the fact that those who spake by the Holy Ghost had a very clear consciousness of God's personal agency in the operations of the material world; that they saw Him where we see outside forms. They beheld the King, while we behold and think of only the kingdom.

There has of late years been a growing blindness to the reality of all spiritual things. This is to be remedied not by denying the existence of matter, but by calling the attention of men to the fact that there is a grander world behind it, and that the secrets of the universe lie in its invisible realm. There has been, and we lament it equally with the author, a disposition to regard nature as an eternally fixed order, with which its original creator, if it ever had any, has now no personal relations. And this error is to be met not by denying that there is any established order whatsoever, but by reminding men, and especially scientific men, of Him who ordained such order, enacted those laws, and who still enforces them with a faithfulness that proves Him to be a Divine Executive, and not a weak or capricious Ruler.

TURNER. [Boston: Houghton, Osgood & Co. Cambridge: The Riverside Press. 1878.] 18mo, cloth, pp. 164. Price 50 cents.

Turner's biography is among the most interesting of any yet given in the "Artist-series." Mr. M. F. Sweetser has made good use of all the best materials available, basing his work on that of Thornbury, who wrote quite thoroughly the life of the "great English landscape-painter," and drawing from the many writers on British art. We doubt whether the school of Turner will keep its strength permanently. We are confident that the style which characterized his later pictures will, before long, cease to be admired extravagantly. Turner's life was a strange one, and, withal, somewhat romantic. The author presents all the sides of his contradictory character with wisdom and fairness. The fame of the painter, and the almost universal interest for him, excited in the public—an interest, we suspect, largely due to Ruskin—will cause this book to be more widely read than almost any other of the series. It is well worth reading.

JOHNSON'S CHIEF LIVES OF THE POETS, and Macaulay's "Life of Johnson" with a Preface. By Matthew Arnold, to which are appended Macaulay's and Carlyle's Essays on Boswell's "Life of Johnson." [New York: Henry Holt & Co. 1878.] 12mo, cloth, pp. 439.

We find here a rich combination. The biographies selected from Johnson's celebrated work are those of Milton, Dryden, Addison, Pope, Swift, and Gray. Whatever may be thought of his merits as a critic in general, it will be confessed that the six lives here printed contain his best work in that field. To these are added the essays by Macaulay and Carlyle on Boswell's life of the "great literary monarch," and also Macaulay's account of the life of Johnson himself, originally contributed to the "Encyclopaedia Britannica." In this way we are enabled to form a well-rounded and accurately-balanced idea of the foremost men and of the greatest productions of a remarkable era in English literature. The different parts of the volume supplement each other admirably. Together they make an exceedingly valuable work. The simple knowledge of what it contains will of itself be sufficient recommendation.

THE BOOK OF JOB. Essays, and a Metrical Paraphrase. By Rossiter W. Raymond, PH.D. With an Introductory Note by the Rev. T. J. Conant, D.D. [New York: D. Appleton & Co. 1878.] 12mo, cloth, pp. 187.

The essays contained in this volume are thoughtful. They indicate a careful study of the book of Job, and a fair understanding of its purpose. The author examines at considerable length the views of different commentators on this point, giving special attention to those of Hengstenberg, Ewald, and Froude. He dissents, in more or less points, from all three, and shows how and why their theories are inadequate. He thinks the doctrine of the book to be that "the apparently arbitrary distribution of the good and evil of this life is not the result of chance or caprice; that the government of the world belongs to Him who created it; that to know this is enough for man; that more than this he cannot know, and that man's true position is implicit trust in God and submission to His will."

The paraphrase is not only metrical, it is also in rhyme. The measure is iambic of four feet, one entirely unsuited to the spirit of the original, and one which no poet would ever think of using in a drama of this kind. Besides, the necessity of rhyming has hampered the translator, and turned what should have been a stately march into a hobble. Moreover, the rhymes themselves are frequently far-fetched, and betray weakness. The explanatory notes are few and brief, but generally good.

THE INNER LIFE, As Revealed in the Correspondence of Celebrated Christians. Edited by the Rev. T. Erskine. Published Under the Direction of the Tract Committee. [London: Society for Promoting Christian Knowledge. New York: Pott, Young & Co. 1878.] Cloth, pp. 372. Price $1.50.

We have here well selected quotations from some twenty-five representatives of the Church of England, including such names as Venn, Cowper the poet, Hannah More, Simeon, Henry Martin, Keble, Thomas Arnold, Sara Coleridge, Bishops Gray and Pattison, F. W. Robertson, and Charles Kingsley. It will be seen that different schools of thought are well and fairly represented; yet there is, all through the volume, a delightful harmony of spirit. One cannot escape the conviction that if a Church which follows liturgical forms in her worship can develop such spirituality as is manifested in these selections—and it should be remembered they are the outcomes of real Christianity in the soul—there must be considerable advantage in having a liturgy. There are few books more suitable than this for devotional reading, and few that show more clearly the wholesome influences and fruits of the Gospel.

A POPULAR HISTORY OF THE UNITED STATES, From the First Discovery of the Western Hemisphere by the Northmen, to the End of the First Century of the Union of the States. By William Cullen Bryant and Sidney Howard Gay. Vol. II Fully Illustrated. [New York: Charles Scribner's Sons. 1878.] 8vo, cloth, pp. 634.

It is interesting to know that, although the revered author who planned this work and whose name it bears has passed away, every sentence of this second volume, as well as of the first, passed under his careful scrutiny, and so had the benefit of his ripe judgment and personal supervision. And this volume covers that portion of our national history where the judgment of such a man was especially needed. The colonial period was far

more important than any that followed. It contained the germs of all after-growth. It witnessed the gradual moulding of diverse elements into the beginning of a united form and destiny. Besides, it was a period which has been made the subject of controversy.

We do not hesitate to say that the topics embraced in this volume have never been treated with more fairness, or with a more evident spirit of calm, impartial discrimination. The chapter on the Puritans, or that on Quakerism in New England, might be taken as a test of the character of the whole work in this regard. We have had heretofore plenty of historical discussion on these points; but we venture to say that neither Puritans nor Quakers were ever before more justly represented. So far as this history has gone, it is one which deserves the highest commendation as a sober, thorough, philosophical, impartial, and substantial work; one free from all tendency to self-glorification and from traditional prejudices.

THE BLESSED BEES. By John Allen. [New York: G. P. Putnam's Sons. 1878.] 16mo, cloth, pp. 169.

The story of a year's pleasant work, and of its astounding pecuniary profit in bee-culture is told in these pages. The book is full of practical information as to the best methods of carrying on that industry, and the mistakes which ought to be avoided. The scientific and financial side of the narrative will, no doubt, prove exceedingly useful to all who are interested in the special subject of which it treats. But beyond this it has a different kind of value. The book is so delightfully written that no one can fail to enjoy it. It runs on like a poem, and as with the Georgics of Virgil, or any simple pastoral, the charm of its pictures and descriptions becomes, as we read on, a predominant element. We forget that the story was ever intended to have any other mission than simply to please us with the portrayal of rural life and pursuits. The scene of the poem—we must call it that, although it is written in prose—is laid in Michigan.

THE GREAT SLIGHTED FORTUNE. By J. D. Bell. [New York: T. Y. Crowell.] 12mo, cloth, pp. 452.

The author's purpose is to call the attention of men to the dignity and greatness of their divinely bestowed nature; to show the sacredness of the body and the imperishable worth of the soul. Every page gives evidence of careful reading on his part. The quotations of opinions both ancient and recent, which mingle quite copiously in the text, add much to the agreeableness of the work. And the author's own comments and elucidations are generally thoughtful and always earnest. The book cannot fail to do good. It is a reiteration, with the emphasis which Christian truth ought to give, of the old Greek maxim, "Know thyself."

MILTON'S LYCIDAS. Edited, with Notes, by Homer B. Sprague, PH.D., Head Master of the Girls' High School, Boston, Mass. [Boston: Ginn & Heath. 1878.] 16mo, paper, pp. 38.

Besides ample notes on the text of Milton's "Lycidas," the editor has given lengthy extracts from Morley's comments on the poem, and from those by R. C. Browne. The edition is designed for school use, and is unusually well fitted for that purpose. In fact we do not see how it could be much improved.

SHAKESPEARE'S COMEDY OF MUCH ADO ABOUT NOTHING. Edited, with Notes, by William J. Rolfe, A.M., Formerly Head Master of the High School, Cambridge, Mass. With Engravings. [New York: Harper & Brothers. 1879.] 16mo, cloth, pp. 178.

The editor is accomplishing a great public good in furnishing the means of reading Shakespeare intelligently. His plays, in order to be appreciated and understood, need just such elucidation as Mr. Rolfe has given. The notes and side information contained in this edition are extremely valuable.

LITERATURE.

THE addresses and sermons delivered by Dean Stanley during his recent visit to this country will be published by Macmillan & Co., in one volume, February 18th. The volume will contain a photographic portrait of the dean.

WE have received Nos. 25–31 (inclusive) of "The Life of Christ," by Canon Farrar. It is an illustrated edition, and the illustrations are remarkably fine. The publishers are Messrs. Cassell, Petter & Galpin, and Messrs. E. P. Dutton & Co., New York.

THE Claremont Manufacturing Company, of Claremont, N. H., have brought out a new edition of "Sermons for the Times," by Charles Kingsley. It is printed from plates once owned by Daniel Dana, Jr. The volume is now offered "at a price within the reach of every clergyman and every lay-reader."

AMONG the recent works added to the Franklin Square Library by Harper & Brothers, of New York, is "Through Asiatic Turkey," by Grattan Geary. It consists of a very interesting account of the author's journey from Bombay to the Bosphorus; and the remarkably low price of fifteen cents brings a really valuable book within the reach of almost everybody.

IT appears that in noticing Mr. Foxcroft's forthcoming volume of Easter hymns, recently, we were mistaken in saying that no such collection had been made heretofore. A small volume of Easter hymns was published at Boston two years ago. The hymns were collected from various sources by Miss J. E. Chapman, and the volume was prefaced with an introduction by the Rev. Dr. J. I. T. Coolidge.

Mr. THOMAS WHITTAKER announces the following books for immediate publication: "Plain Proofs of the Great Facts of Christianity," by the Rev. F. R. Wynne; "The English Reformation; How It Came About and Why We Should Sustain It," by Cunningham Geikie, D.D., author of the "Life and Words of Christ"; "Heroes of the Mission Field," by the Rt. Rev. W. Pakenham Walsh, D.D., Bishop of Ossory; and the Viscount Stratford de Redcliffe's little book, "Why am I a Christian?"

ALCOHOL: ITS USE AND ABUSE, by W. S. Greenfield, M.D., is the title of one of the series of "Health Primers" recently published by D. Appleton & Co., New York. It is a sober and scientific treatise. The author shows in what respects alcohol has a right use, both as a medicine and as an article of diet, and also how it may be and is misused through ignorance and from wilful indulgence. Another of the "Health Primers" published by the same company is devoted to the subject of "Exercise and Training." It is from the pen of C. H. Ralf, M.D. It is brief and simple in its statement, and is based upon physiological facts. The rules and directions are both sensible and clear.

SCIENCE.

DR. WITTWEARK, of Berlin, has made some very interesting experiments on the action of the juice of the melon (*curica papaya*). He finds in this juice a material which resembles pepsine, and which has the effect of making meat tender in a very short time, and making milk coagulate without becoming sour. The fresh juice does not act so strongly, but if it is dried, and a small piece the size of a pea is put into the milk, it coagulates at once. These experiments will probably lead to some very useful applications for dairies.

IT appears that from the grains of raw coffee there may be extracted a beautiful green coloring matter adapted to all the purposes of the cook and confectioner, and which will undoubtedly prove of great value as a commercial product, inasmuch as the number of green colors suitable for such uses, and which are not poisonous, is very limited. According to M. Zech, who describes the process of extraction, the coloring matter is obtained in the following way: The coffee grains are crushed, and the oil is extracted by means of ether; they are then dried and agitated with the white of eggs, so as to form a sort of paste, and the latter is exposed for several days to the air. The presence of the white of eggs then determines the appearance of an emerald green. A simpler process is to merely moisten the crushed and dessicated coffee berries with water, expose them three or four days to the air, and extract the coloring matter by means of alcohol.

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Gathered together in Thy name;

Fulfil, O God, their wishes now,
Grant their petitions upward sent,
But only in the way that Thou
Knowest to be expedient.

Give us the knowledge of Thy truth,
As much as in this world may be;
And in the next, undying youth
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CHAPTER XXIII.—(*Concluded.*)

Summer had come again. The lake and city on its shores lay bathed in brightest sunshine, and the hoary mountains reared their heads on high and were only half visible in the distance. Rudolph Brunnow's estate, once so small and modest, now presented a far more imposing appearance. By the purchase of adjacent lands the garden had been almost doubled in extent, and the dwelling-house too had been added to and considerably enlarged, to meet the requirements of two families. Young Dr. Brunnow commonly passed his mornings in paying professional visits, but to-day had departed from his usual custom, so that Max was to be found in the garden, with a guest who had just arrived about a half hour ago.

"Just come with me now, George, that for once I may have you all to myself," said he emphatically, "else father will not let you go; and yet your visit is, first of all, to me. What a surprise it was! I had no idea that you were in Switzerland."

"The journey was one of duty," answered George. "I had to visit our embassy at B——. My commissions were executed more speedily than I had expected, and so I could not deny myself the pleasure of surprising you on my way back."

Winterfeld had altered but little during the last four years. He had only matured and grown more manly, and his carriage had gained in quiet dignity. The former transparent pallor of his features had long since disappeared beneath the glow of health; but upon the once clear brow now lay a shadow, and his fine blue eyes, which had once looked only grave, now had a decidedly sad expression. This man—hardly thirty-two years old—with his flattering prospects in life, seemed to carry about with him something that deprived life of its joy. Max Brunnow's exterior, on the contrary, seemed to confirm fully his statement, that, for his part, he got along finely in this good-for nothing world, and, moreover, bore splendid witness to Mrs. Agnes's housewifely virtues.

"Just tell me, George," asked he in the course of conversation, "how long will it be, really, before you are minister?"

"Likely a whole series of years. Just now I am ministerial counsellor."

"And the minister's right hand, the soul of the whole administration. Oh, we know exactly how things go in your capital. I hear about it often enough through my father-in-law. The good city of R—— is obliged to make opposition now and then, just from the force of long habit. The new governor is liberality and benevolence itself; there is really nothing to find fault with in him, and that is just what vexes them."

"What they miss," said George, "is Raven's impressive individuality, which wrested admiration from his very enemies. The present governor is honest and well meaning, but thoroughly commonplace, and perhaps not exactly fitted for so important and responsible a post. The counsellor, then, still continues to live in R——? I believed he would finally determine to move to his daughter's neighborhood."

"What an insulting idea!" laughed Max. "My father-in-law, the impersonation of loyalty, that he should trust the keeping of his person to a despicable republic! He will live and die under the wings of his most gracious sovereign. Moreover, the old gentleman's living permanently with my father would be a very uncomfortable affair. They are too sharply at variance in their dispositions ever to be brought into accord with one another."

Winterfeld cast back a glance at the house.

"Max, I have found your father very much broken and aged."

Max shrugged his shoulders.

"He cannot get over Raven's death. I thought time would soften his grief—vain hope! As a physician I must own to myself that we may not have him much longer with us. I know those symptoms."

He had become grave at the last words, and the same expression settled upon George's face.

"He cannot rid himself of thinking on what he once loved," said he; "he is consumed by the recollection—I know how that is"——

"Yes, you do not seem disinclined to be consumed yourself by such thinking," interrupted the young surgeon with a flash of indignation. "When we were last together you would not brook being spoken to on the subject, but now you seem just as disconsolate as ever. Own up now!"

George made a movement as though begging him to desist.

"Spare me! You well know I am incorrigible, and on that point you do not understand me."

"Of course, as an incorrigible realist, I shall not intrude into the sanctum of your feelings."

Winterfeld knitted his brow and turned upon his heel; but Max continued unconcernedly:

"This cowardly hesitation and fleeing before a happiness which you might perhaps attain to by a bold stroke, this sensitive delicacy and consideration, will last so long that some one else of less refined sentiment will forestall you, and then you will have to pocket another disappointment. Yes, I know you are hurt again; but I just tell you, inasmuch as you cannot escape the toils of this irrational love, you must wed—and there's an end on't!"

"You certainly speak from experience," said George, with a forced smile. "You have tried this expedient yourself, and with the happiest results. Your wife is perfectly lovely."

"Is she not? She does credit to my treatment, doesn't she?"

They had meanwhile completed their circuit of the garden, and again drew near the house. In the veranda sat Dr. Brunnow with his daughter-in-law, who was reading his paper aloud to him.

The doctor had certainly aged a great deal, and his looks showed, moreover, that he suffered physically. His former irritability had disappeared and been superseded by a listlessness which was but seldom broken by a spark of his former fierceness.

Agnes, on the other hand, had developed into a blooming young matron, who now combined with her earlier gentleness a certain dignity and grace. A boy about two years old played at his mother's feet; he had hardly caught sight of the two approaching gentlemen before he rose to his feet and tried, somewhat clumsily, to run to meet his father. With one leap Max had cleared the steps and was lifting up the little fellow.

"Just see this young one!" cried he with all a father's pride, holding out to his friend the plump, rosy-cheeked cherub. Then he turned to his wife. "My dear child," said he, "George is staying with us for the present. It is true, he will have to set off again as early as to-morrow morning; but until then he is our guest. You will be so good as to make the needful arrangements."

The young wife was charming indeed, as she expressed her pleasure in receiving this visit from her husband's friend. Then she got up to go and see whether the guest-chamber was in order.

"I shall take the little boy with me," she remarked. "He is accustomed to take a morning nap. Please carry him up to the bed room for me."

"I shall have to stay with George," answered Max. "The fellow must learn some day to go upstairs alone; he is big enough."

"As you choose, dear Max," declared Mrs. Agnes submissively. "But Rudolph is used to having you lift him, and will cry if you cross his wishes."

With infinite sweetness the young wife stooped down and took her little boy upon her arm. He was a powerful child, but no very great weight at last; his mother nevertheless seemed to find it hard work carrying him, and even had to pause at the door to take breath, at the same time casting back a half reproachful look. The next second Max was at her side.

"How often have I told you that you should not over-exert yourself so!" said he in his old tone of command. "Give the child here. I'll carry him up."

So saying he took the boy off her arm and actually bore him to the upper story, where the young couple had their apartments.

Mrs. Agnes obediently bent her head and followed; now as ever she submitted to her husband's will.

George looked after the pair with a certain derisive quivering of the lips.

* Copyrighted by Mary Stuart Smith. 1878.

"Take model by my son's example," said old Brunnow, "and make no programme and no paragraphs for your future marriage! The wife knocks all that upon the head."

His words might have had a mocking sound, but the speaker's questioning glance rested, meanwhile, with deep seriousness upon the young man, who softly shook his head.

"My future marriage?" repeated he. "I shall never marry. You know my determination already."

"Yes, but I have continually combated it. At your age one does not bid farewell to happiness forever, and you, least of all, are made for being alone. Ambition will never fill the measure of your life. You need family ties."

Winterfeld did not answer; he leaned upon the balustrade of the veranda and looked out upon the lake. The doctor laid his hand upon his shoulder.

"George, is the old wound bleeding still?"

George turned around. He recognized a kindred spirit in the glance which met his so sadly.

"There are wounds which never close," answered he. "I may not flare up so passionately as some others, but what I embrace once with my whole soul, I hold fast to forever. I cannot burst away from it, nor would I either."

"Have you seen Gabrielle lately?" asked Brunnow, after a pause.

"Yes, and much oftener than is good for my repose. I visit now a great deal in the circles which she frequents, and in the capital unexpected meetings are not to be avoided. Often she stands before me in the midst of some brilliant assembly, and we must submit to the rencontre, although we would avoid each other as much as possible. Had I never met her since the day when she was lost to me, it would have been better. These perpetual meetings are forever reviving the past, and robbing me of my strength and self-control. I suffer under them frightfully."

"It was only accident, then, that led you here? I thought so."

Winterfeld looked at the doctor in astonishment.

"You have heard that I am on a journey of business, and wanted to surprise you and Max."

"Then Max has not told you that the Harder ladies are here?"

"Who is here?" cried George, starting up. "Gabrielle?"

"With her mother. They have been staying for some weeks past at that villa over there. The baroness is in rather delicate health, and has confided herself to the treatment of one of our most celebrated surgeons. Any familiar association between us and the two ladies has of course been avoided. I need not tell you what remembrance deters Gabrielle from entering the house which I inhabit."

"It is well then that I set off so soon as to-morrow," said George, in a tone of suppressed feeling. "Perhaps I might not have been spared a meeting with her here either; and just here, where my love and my happiness began, I could not have borne it."

"Will you attempt no approach then? Consider, George, your life-long happiness is involved. In your place I should take this unlooked-for meeting as a token from fate, and once more put the decisive question. Your station in life, and still more the prospects which you have to offer her, guard you against any humiliation, even in suing for the hand of a rich heiress. You had less to lay upon the balances when once before you declared your love to Miss von Harder."

"Then I was loved," cried Winterfeld with swelling bitterness, "or at least thought I was! Now there lies between us that farewell hour which saw that dream dispelled, and Gabrielle will little like to have it recalled. Yes, often enough, I saw by her shy, timid avoidance of me, how much she dreaded any approach on my side."

"And this very shyness should encourage you," interposed Brunnow. "We go coldly and carelessly by none but the indifferent. Now really will you not venture"——

"Never!" interrupted George impatiently. "Am I again to step before her only to hear for the second time, from her own mouth, that she belongs to another, that she loves and cares for nothing else under heaven than him alone? I have borne it once, and that is enough. Let us break off, doctor! You see I am not composed enough to speak on this subject."

Brunnow was silent. Their conversation was interrupted; for Max now entered, again to take possession of his friend. The doctor left the two alone, and withdrew to his study. For a quarter of an hour probably he paced to and fro there, silently absorbed in deep meditation; then he took up his hat and left the house.

The villa which Madame von Harder and her daughter occupied for the present was furnished much more richly and comfortably than the small country house which had served them as lodgings during their first stay in the neighborhood. The baroness regarded it as indispensably necessary now to maintain everywhere the style which was conformable to her station, and the lack of which she had once so sadly deplored, and Gabrielle submitted with indifference to her wishes, so far as externals were concerned.

They had brought to this place, too, an equipage and attendants, and Madame von Harder had just driven into town, while her daughter remained alone in the house.

Gabrielle stood upon the terrace, which overlooked the lake, and attractive was the picture presented by the graceful figure of the young girl, with her fair hair and bright clothing, as she leaned lightly on the balustrade. The tenderly-budding maiden had developed during these four years into the full bloom of womanhood. Her rosy countenance still preserved its fascinating charm, but that charm was of a different sort. It were vain to look now for her former disregard of others' feelings and radiant spirits; they had vanished with the careless childish glee which once used to laugh out of her sunny brown eyes; but instead this her countenance had won that soulful expression which it used to lack. Whether it lay in that slight trace of grief which would not yield even when she smiled, or in the shadow which dwelt deep in her eyes—enough, it was there, and lent ineffable sweetness to her whole appearance. Gabrielle looked out upon the landscape as though lost in reverie, and turned around half unwillingly as the servant appeared and handed her a card. Hardly had her eye fallen upon the name than she turned pale, and the card trembled in her hand.

"The gentleman begs to be allowed to speak to your ladyship on an affair of urgency," stated the servant.

"Conduct him to the parlor," was her direction, as she left the terrace in order to receive the visit.

Immediately afterwards Dr. Brunnow entered the parlor.

For a few seconds the two stood silently facing each other. For the first time they met in life, and yet knew as much of one another as though they had been acquainted for years. The stooping old man and blooming young maiden had been strangers up to this time, and yet one name —the name of one dead—formed an invisible link between them.

The doctor bowed, and drew nearer. Gabrielle involuntary shrank back before him. He observed it and stood still.

"You did not expect *me* to approach you, young lady," began he. "I have done so at the risk of being denied. My name has acquired a fatal significance for your ears."

Gabrielle stood struggling to retain her self-possession; the color had not yet come back into her cheeks, and her voice wavered as she answered:

"Your coming assuredly does surprise me, doctor. I did not expect that man to seek me out"——

"By whose hand Arno Raven fell," said Brunnow, completing her sentence. "You are right to shrink from him by whom he met death; but believe me, dear young lady, I would have rather aimed that deadly shot at my own breast than have seen him fall."

"He forced you to that duel?" asked the young maiden softly. "I suspected it long ago."

"Yes; and forced it in a way which left me no choice. Had I known—but his pistol was aimed so firmly at me! My hand trembled, and sought unsteadily the place where it could *only* wound, and this trembling had its fatality. I struck at the very heart of my former friend!"

Gabrielle shuddered, but the dull grief vibrating in these words disarmed her.

"Arno cherished no hatred to you," replied she. "When, a few hours before his death, he revealed to me all the secrets of his past, then I also learned what you had been to him. Perhaps just as much as he was to you."

"And yet he could do *this* to me!" said Brunnow, with the deepest bitterness. "He wanted to die, but why did he select precisely the hand of the friend of his youth? That was hard—much harder than my mistrust deserved. He must have known what a burden he was thus rolling upon the rest of my life. I am sinking under it."

Gabrielle looked into the speaker's pale and furrowed visage, which told more plainly than words what he had suffered and was still suffering. She felt how deeply and warmly her lost friend had been here loved, and this broke down all barriers, so that, with an outburst of feeling, she stretched out her hand to the doctor.

"I knew that I would be understood *here*," said he, clasping her hand within his own. "Arno loved you; that was enough for me." His eyes too hung upon the fair features of the young maiden, as though he sought in them traces of the past.

"I come with a request," he resumed, after a short silence, "with a request which no other perhaps durst proffer without hurting your feelings. I have just made known to you what Arno was to me, and for that very reason you will not misinterpret it when I tell you what brings me here. My son has a friend"——

Gabrielle trembled and withdrew her hand.

"A friend whom you too know, to whom you gave your youthful love—that youthful love which had to pale before a mightier passion. For me that needs no explanation or justification. I best know Raven's powers of fascination where he wished to fascinate. Now he is dead, and you, Gabrielle, are free. Does there no longer speak a voice in your soul for the beloved of your youth?"

"It has never ceased to speak for him, not even when they forced him away from me, and still I sacrificed him and his happiness; had to sacrifice it, because another voice spoke louder—I cannot forget Arno."

"Forget?" repeated Brunnow with weighty intonation; "no, that you cannot, nor love any one else as you loved him—I believe it of you."

"No," said Gabrielle firmly; "and just on this account I cannot belong to George."

"Must we always be happy ourselves?" asked Brunnow gloomily. "It is a great thing though to make others happy. Winterfeld is at my son's. An accident led him hither; he had no idea of your nearness until I informed him of it. Then his silence and reserve broke down, and I was admitted to a glimpse into the depths of that love which he cherishes for you now with as much fervor as ever. He will never find compensation in other ties; I know him. He will go solitary through life, and in the midst of all the successes which await him, feel only the void left by that hour of farewell. You are still so young, Gabrielle; a whole life-time stretches before you. Consecrate it to him; he deserves it."

She turned away impulsively.

"No farther, doctor! Spare me those recollections! If you speak in George's name"——

"He knows nothing of my being here," interrupted the doctor; "on the contrary, he would have held me back. Believe not that George will ever approach you of his own accord! He rejected the thought of it most decidedly, and he is right. You have bidden him go once—it is for you now to recall him."

Violently struggling with her feelings, Gabrielle pressed her hands against her breast, as though she must force something down there.

"I cannot, *cannot!* And George will not want the love which I can offer him now."

"He will, though, for he is one of those unselfish characters who are perpetually giving more than they receive."

Gabrielle lifted her eye to the speaker, and in it was a grave, melancholy reproach.

"And all this *you* say to me? *You*, Arno's friend, would you put another in his place?"

"No, *that* I would not do," passionately exclaimed Brunnow. "*That* place remains to him, and no Winterfeld can rob him of it. Those noble ideal men who go their ways so quietly that no shadow and no stain attaches to them, we admire and estimate most highly. But natures such as Arno Raven's can never give happiness; they even threaten their best beloved with the shadow resting upon themselves; and yet it is worth more to suffer with and for them, yea, even to perish with them, than be happy at the side of any other. Is it not so, Gabrielle? you too have experienced this."

The old flame again leaped up from its ashes. Brunnow's stooping figure had straightened itself up as he passionately poured forth these words, and once again flashed in his eyes momentarily the fire of youth. Gabrielle had leaned her head upon his shoulder and wept—wept as though her heart would break.

"And now let me not go without an answer," said the doctor after a pause. "It has been so seldom in my life that I have been able to bring happiness, that I would like to do so once more before I go hence—and go I shall soon. May I convey a hope to George? Will you see him again?"

"I will try to!" said she softly.

That afternoon things went a little strangely at the Brunnow mansion. First, the doctor had a private interview with his son in his study, which certainly made a most overpowering impression upon Max, for he fell upon his father with as demonstrative an embrace as he had once bestowed upon the counsellor—his papa. Thereupon the young doctor had held a private conference with his wife in their own room, from which both had come forth somewhat excited. Then Mrs. Agnes vanished, and appeared no more for the present, while Max took complete possession of his friend, from whose side he now budged no more. Under other circumstances George would have been quick to guess that something out of the common way was going on, but this morning's news had robbed him of all complacency of mind, causing him to be abstracted and self-absorbed. Max, alas! paid not the slightest respect to this "sentimental mood," although he knew upon what it was grounded. He was, on the contrary, perfectly regardless of his feelings, and teased his friend with all manner of questions and fancies, finally winding up by dragging him out into the garden again.

"But what am I to do specially in the summer-house?" asked George almost reluctantly. "I have been there already to-day, and admired the view."

"This time you are to admire an arrangement of my father's," affirmed Max; "an arrangement which he has made in your honor. Father has been exceptionally practical. Just come with me! You will be astonished."

The summer-house, a little pavilion, lay close by the lake, and certainly offered a glorious view.

"There are ladies there," said Winterfeld as they approached the little structure.

"Yes, indeed," answered Max carelessly. 'Agnes has had a visit. Ah, there she is, to be sure!"

Madam Agnes did now make her appearance in fact, and exchanged a rapid glance of intelligence with her husband, who at the same instant executed a manoeuvre which was just as cunning as clever. He contrived that his unsuspicious friend should take precedence of him, and then, without further ceremony, pushed him over the threshold and closed the door behind him. Then he turned triumphantly to his wife:

"So, now they are sitting on the case; and God help George if he does not come out as an engaged man! But now the most important of all things is to see that they are exposed to no disturbing influences that might interfere. To be sure it no longer beseems a husband and a father to stand sentry over a declaration of love, but in consideration of the quite peculiar circumstances I'll condescend to it for just this one time more. Go in the house, Agnes, and tell father things are going on splendidly!"

While Agnes followed her husband's direction, a brief but momentous scene was being enacted within the pavilion.

"Gabrielle!" cried George, and he made a motion as though he would rush towards her, but then bethought himself and stood still. "Baroness Harder!"

"George!" said Gabrielle, with soft reproach in her tone.

"Pardon me—I did not know—had no idea. How came you here?"

Gabrielle cast down her eyes without answering, but precisely in this silence lay a promise, and it was understood.

"How came you here?" repeated Winterfeld with passion. "Gabrielle, speak—did you know that I was here?"

"Yes," was the low but firm answer.

George now stood at his beloved one's side, but he had not yet ventured even to clasp her hand.

"How am I to explain that?" asked he with pleading anxiety and swelling tenderness; "it is not our first meeting since the day which saw us estranged, but your eyes have always told me that strangers we must remain. May I at last venture to read something else in them?"

What he longed to know was indeed read in those supplicating eyes which turned full upon him.

"George," said Gabrielle feelingly, "once I caused you sorrow. You know what parted us, and has separated us for years. I then annihilated your whole happiness; you had no complaint, no word of reproach for me, and yet suffered so heavily under it. I would so gladly now give back to you what you have lost! Have I still the power to do so?"

This last question might have been omitted. The glowing fervor with which George pressed his beloved to his heart gave her the answer ere his lips expressed it Again she lay in his arms and listened to the confession of his love, as once before, long years ago. Then indeed she had not yet known the tempestuous, all-overflowing bliss which once, in Arno Raven's arms, had seemed to bear her aloft to the sunny heights of existence, and had given to her in a few short hours the happiness of a whole life-time; then to let her taste, too, the concentrated misery of a life-time; but still it streamed again through her soul, warm and bright as sunshine. Gabrielle would have been no woman if she had not joyfully revived at the thought of having been loved so truly and so faithfully, and then there is happiness in giving others happiness.

Outside lay the landscape, radiant in the splendor of sunshine; the broad and sparkling lake, the richly wreathed shores and range of blue mountains in the distance; and before these two, who had just closed a bond for life, lay this life, too, as far-stretching and as open, with its rich hopes, bright future, and a long series of glad, happy days. All round about them was so clear, so sunny, and so bright; and yet around the newly betrothed girl there seemed, as it were, to hover the breath of a ghostly presence, as it were the soft greetings of a moonlight night, and the far-off murmuring of a fountain; and for a moment all this golden sunlight vanished from before her eyes, dimmed by a tear. Yes, Gabrielle felt indeed that she was given back to life and love, but—at a high price!

THE END.

All the opposing bodies of Christians can not be right; yet there is none of them that does not hold some part of the truth, however distorted and mingled with error.

MY DAUGHTER.

BY THE REV. W. W. RAYMOND.

A daughter is a precious gift:
O God, Thou gavest one most rare
To our blest home, surpassing fair
As light a-beam or snow a-drift.

When first my daughter had her breath,
All things were reckoned from her birth;
But since she reached the last of earth,
All things are reckoned from her death.

Her death! And could my daughter die?
She gave us each a parting kiss
When she would enter into bliss
In realms of Christ beyond the sky.

Sweet realms above! O land of love!
Devoid of doubt, without a fear,
Devoid of pain, without a tear,
There art thou resting, O my dove!

She came in bright Epiphany;
In bright Epiphany she went;
What sorrow had my soul in Lent!
But through all gloom the light I see.

When birds their Easter carols sing,
Fair flowers, her favorites, will bloom
A radiant beauty on her tomb,
Prophetic of eternal spring.

When calls for sport, or errands came,
My little girl ran in and out,
And up and down, and all about,
Well known to all and called by name.

No more at work, no more at play,
No more the patter of quick feet
That ran apace good friends to greet;
But she is absent all the day.

Oh that these arms could once more press
My darling to my throbbing breast,
And calm its tumult into rest,
Made happy with a soft caress!

Dear little heart, so full of life,
How could those warm pulsations cease!
Such silence must betoken peace,
The peace of God, with pleasure rife.

Once through the church-porch, up the aisle,
We followed slow, with heavy tread,
The body of our sainted dead,
Her spirit—where was that the while!

I seem to see, in distance dim,
The features of a lovely face,
A lithe round form suffused with grace,
Where angels sing a ceaseless hymn.

Immortal spirits, in whose home
The heavenly cherubs come and go,
And waves ecstatic ebb and flow,
Another child from earth doth roam.

Hast viewed her? Once she wins your heart
You can no more forego her love;
And only that she went above,
Occasion came for us to part.

What matter that the world grows cold,
The storms more fierce, the clouds more dense,
The days more dark, and dull the sense;
What matter that the flesh grows old?

My life will soon be done with earth;
Then shall my soul again rejoice
To hear the music of her voice,
The merry ripple of her mirth.

This toilsome world yields little rest;
So I, bereaved, with half a heart
Mechanically do my part,
And look for respite with the blest.

"Do with thy might," the Scripture saith;
"Who now due diligence employ,
Shall sow in tears to reap in joy."
My soul, be faithful unto death.

Speed forth, O time; count off the years
Which into life shall usher me,
Where face to face my eyes shall see
My darling unbedimmed with tears.

O joy of joys to mortals given!
With God for evermore to dwell;
With saints who shall their triumphs tell,
And all the company of heaven.

Hillsdale, Mich., 1879.

LETTER OF AN ELDER SISTER.

Your letter, dear, gave me pleasure and it gave me pain. The pleasure came from the affectionate confidence you show me, darling, and the pain from the assurance that for the last two years you have not been happy. I had been expecting you to write me something like this, dear E. At that short meeting we had in Baltimore, when we were together for those two or three hurried days, I *saw* you were not happy. If you had been living with me I should have made the discovery earlier. You say you have no real cause for unhappiness. I was glad to know this. You say you are listless, uninterested in what is going on about you; that the days drag along wearily; and you add that you suppose all this stagnation, as you call it, is caused by the dull life you are leading with poor dear grandmamma in her invalid state. I wish with all my heart we could have been together, dear; and yet the kind of life we lead in this South American town, with no really good society, and in a climate that Dr. B. said would probably not agree with your constitution, would not have suited you for more than a short time. The climate agrees with Henry and myself, and the children are very healthy. . . .

But, setting aside these family details, let us go to the point. You say that you wrote because you felt you "must tell your own dear sister" how unhappy you are. Thank you again and again, dearest E., for this confidence in my affection. I think I can be of real service to you, even at this distance. You know I have lived in the world twelve years longer than you have, and twelve years of experience and observation between nineteen and thirty-one have their value. Your troubles, dear E., all spring fully, I believe, from one cause: your present life is unsatisfactory. *It is an idle life.* That is the root of the difficause: your time is too much at your own command, and since you left school at seventeen you have wasted it. You are naturally indolent, dearest; you know I have told you so before. I have something of the same temperament myself, and I should no doubt have grown up idle and discontented had it not been for our dear mother's watchful care and direction. Unhappily, you were too young to profit by her loving counsels before she was taken from us. But I think you must remember how careful she was to make you attend to your little childish tasks, your little bits of lessons, and sewing *regularly*, at the right moment; and then how bright and cheery she made your long play-time. Perhaps if you try to recall them you may remember some of her directions on this point, though you were only seven when we lost her. At any rate, I remember with perfect distinctness all she told me on these subjects, and I have written down every word I can recall of the counsels she gave me. I make use of them with my own little ones. I will copy the little book for you and send it to you, and I blame myself that I have not done so before. But I am anxious to help you, dear, at once, without delay. To-day, therefore, I will only touch on the weak points which struck me when I was with you in Baltimore, and with one exception they may be traced to indolence.

You say you are dyspeptic; no doubt. It could not well be otherwise. You do not take regular exercise in the open air, and you lead a very inactive life in-doors. You rise late, breakfast late, lounge on the sofa reading a novel—often a silly one, is it not?—you take a stroll in the garden perhaps, or you drive out with grandmamma. Then comes dinner; then a nap and more novel-reading; then a few calls, made or received; then a cup of tea, followed by half an hour's listless practising, and a little equally listless fancy work. How much new music still uncut lies on your piano? How long have you been working that chair for grandmamma? Do not think me severe, dear, but if you instal me as your physician I must needs speak plainly. That word physician reminds me of another item. You have no appetite; of course not, leading so inactive a life; and you eat little besides dainties—cake, pastry, preserves, candy—it distressed me when we were together to see how much trash you ate. And do you remember the pounds of candy I found in one of your drawers and threatened to throw it out of the window? My dear little sister, how can you be otherwise than dyspeptic, taking so little exercise, living on trash, and sleeping far more than is good for you? You see how much harm *indolence* may do to the health in this way, or rather you may see some of the evil effects of such an idle life. To state the full amount of injury to the health caused by indolence, want of fresh air, and living so much on trash, would require a medical treatise rather than a letter. Of course dyspepsia and indolence reacting on each other produce low spirits; that is inevitable.

But, my darling E., there is another consideration which goes deeper and reaches farther. You have a conscience, dear sister; the conscience of a baptized Christian woman, confirmed and admitted to the Holy Communion. That conscience, dear, is wounded by such a waste of youth and strength—*a waste of time and life.* Do not consider indolence a trifling fault. I speak with solemn deliberation—it is one of the sins of the flesh, which by your baptismal vow you are bound to struggle against and, "the Lord being your helper," to overcome. It is because you have not done this that your Christian conscience is wounded and your spirits low. There is no surer source of healthful cheerfulness than a consciousness of well-spent time. Your health, your spirits, your whole being would be in a far happier condition, dearest, if your life were more active, more useful, more helpful to others. You are fond of grandmamma, grateful for her kindness, and yet has not this evil spirit of indolence often made you less helpful to her, less considerate for her little pleasures and comforts, than you would otherwise have been? Let me cite two instances. She loves fresh flowers in the room, and she likes to have you arrange them; but when I was last at home I could not but notice that the flowers were often drooping and fading, instead of being fresh every morning. Then again grandmamma is very fond of music; she has given you good masters, and a fine instrument, and yet, dear, how seldom you offer to play or sing for her. Examine yourself, dearest E., on this one important point of *indolence* and *wasted time*, and you will find far more evil consequences flowing from this one fault than you would think possible without reflection.

Those words, *examine yourself*, carry us still further—they are very grave and of the utmost importance. Few young persons are aware of all their importance; I fear you may have neglected the habit, dearest E. No doubt you give some thought, and humble prayer, and confession of your faults, when preparing for the Holy Communion. Few

dare approach the Holy Sacrament without some serious preparation—one could not be negligent on that vital point without guilt. But the examination may be hurried, not sufficiently earnest, not going deep into the sins and faults and shortcomings of our daily life. An indolent person is especially in danger of this error. Be on your guard against it, dearest. But let me urge you to do what our dear mother taught me to do. Every evening, when kneeling to say your prayers, ask yourself these two questions: "What fault have I committed this day?" "What duty have I neglected this day?" You need not try to recall every fault, every small duty neglected; but there will generally rise before us, as we ask the question, some one fault more decided than others—fault of temper, hasty words, levity, self-indulgence, indolence, or some neglect of plain duty. It is by these means that we learn our weak points, and learn also to "watch and pray" against them. If you adopt the habit, dear, and it is a most excellent one, let the examination be short but earnest, reserving a more full self-examination for the days preceding the Holy Communion for Lent and other fasts of the Church, when such examination should be full and penetrating indeed.

I feel confident, dear, that this short evening examination would soon convince you that indolence is your great fault—the one which affects your daily life most frequently. This point settled, good sense and good principle will lead you to attack the besetting sin at once. Now, it is happily a truth that few faults are so easily corrected as indolence. This assertion may surprise you; but it is perfectly true. Resolve seriously not to give way to it; pray for a blessing on the effort; use self-denial *in small matters* where indolence tempts you; give yourself certain daily tasks to do, and do them. At the end of a month you will be surprised to see how much you have gained. In indolence, habit is everything. Resist the habit, and it will give way far more easily than you suppose. Wait on yourself as much as possible. Move about on small errands, frequently cross the room, go up and down stairs immediately when you want anything, do not put off the little errand. Take opportunities, or make them, for rendering small services requiring movement for those in the house with you—especially for grandmamma. No matter how trifling the service may be, it will help to break a link in the chain of indolence. Persevere quietly but steadily in this course for one year, dear E., and you will find yourself very nearly cured of a dangerous failing. Action will become a pleasure; idleness will become irksome.

One word about regular occupation. Mark out especial tasks for yourself, not severe, but adapted to your circumstances; and be sure you discharge those daily tasks with regularity. Suppose, for instance, you undertake some share, however light at first, of the housekeeping. True, grandmamma has a paid housekeeper. No matter. Every young girl should learn housekeeping as a science. It will be more important to you than trigonometry, which you studied at school. Begin by learning to make the best of bread; then take charge of the preserve department; look after the linen closet—in short, learn to be useful in this way. Do some plain sewing in the course of every week, and do it thoroughly. If you undertake a piece of fancy work, do not let it drag; finish it in reasonable time. Practise your music daily, for one hour at least. Then comes the important—most important—point of reading. Let no day pass without one hour of improving reading—history, good biography, or travels, read with maps. Occasionally let it be a more serious work. And here, my dear little sister, let me ask if you are careful never to omit devotional reading every morning? After your private prayers, or even after breakfast if more convenient, *always* read a little in some good, wise book of devotion, and above all read God's Holy Word. Our dear mother gave me the rule of always reading some verses of the New Testament every morning of my life—even on the most hurried days three or four verses can be read with earnest, reverent attention; the habit will assuredly be a great safeguard, and be accompanied by a blessing.

* * *

THE ANGELS OF LIFE, DEATH, AND RESURRECTION.

BY MARIE ASTON.

Musing, I sat beside a running stream,
When sleep came to me with a strange sweet dream.

. . . . .

I rested on a cloud of burnished gold;
There came a sense of hidden presence o'er me,
And looming through the mist that did enfold,
Three shining figures stood revealed before me.

Clad in pure robes of stainless, dazzling whiteness,
With folded wings that told of present peace,
Scarce could I bear the glory and the brightness:
Then rose a voice; I moved not till its cease.

"Angel of Life am I," it said; "and ever
I guide the failing steps of mortal men
From cradle to the grave, whose portals sever
All earthly ties and hopes from earthly ken.
My hands receive all lots of joy or sorrow—
Love, hope, and rest, or anguish, grief, and pain—
Whiche'er He wills to deal till that great morrow
Shall show how much was loss and how much gain."

Then stepped the second forth with cold, slow tone:
"*Some time* each man must stand with me alone,
For I am Death's dark angel, and my power
Extends o'er mortals in the last dread hour,
And some upon me fain their doors would close.
It matters not; I needs must visit those
To whom He wills to send, who knoweth best;
But some receive me as a welcome guest."

Then came upon me a dim recollection;
I knew the third who stood before mine eyes,
It was the Angel of the Resurrection,
Who last addressed me in this wondrous guise:

"On the glorious Resurrection morning,
When parted souls and bodies meet again,
I shall be there to lead them to the dawning
Of endless peace and joy, or endless pain.
Not mine the hand which shall, their sentence dealing,
Place them in the heights of heaven, or depths of hell;
But mine to bring them to the great unsealing
Which shall decide their fate. Till then, Farewell."

I woke; to the far distance fled my dream,
And still I lay beside the rapid stream.

BLESSEDNESS ETERNAL.

BY A. S. C.

Herder the Great, in his little poem, "The Soonest Fleeing" ("*Das Flüchtigste*"), lamenting, that of life's joys the best is always first to take its flight, feels yet a touch of consolation when he says:

But in this world of gloom,
There is a drop of blessedness;
To taste it for a moment,
Taste it pure, and pass away,
Is bliss as of eternity.

Thus I roughly translate, where translation but ill reports the author's words—words that seem to express a fear of annihilation; while, if the conception were supplemented by Christian belief, it would present blessedness in store such as no imagery of human thought can equal.

Pure bliss for a moment, Herder *says;* pure bliss for eternity, the Gospel *gives!* Pure as the bliss of holiness angelic, each moment, as Herder would express it, an eternal joy; and then the moments in eternal succession, when countless ages have rolled away, still the same illimitable store for our unceasing draughts, and yet becoming more and more the soul's ravishing good.

Such emendation let us have for the great German's thought. And why not, in correspondence therewith, amend our own expectations of the heavenly state? Why not make them so rich that our present seeming poverty shall vanish in sight of this unmeasured wealth—wealth whose quality the child of God knows from day to day; but of whose quantity we may think as the poet does of God:

"For Thee, God, there is no weight nor measure."*

Thus it is of the blessedness in store for every true disciple of Christ.

Princeton, N. J., January 12th, 1879.

SEXAGESIMA SUNDAY.

II. Cor. xi. 24–28.

The Second Epistle to the Corinthians was written not very long after the first. The first was written from Ephesus. In II. Cor. ii. St. Paul states the reasons which induced him to leave Ephesus and to go into Macedonia. It is supposed that this second epistle was written from Philippi.

In it he repeats his defence of his apostolic authority, in the course of which it becomes necessary to set forth some of his trials and sufferings.

In verse 24 is given the persecution he had experienced at the hands of the unbelieving Jews. In Deuteronomy xxv. 3, the number of stripes which may be inflicted is limited to forty. The later Jews in their scrupulousness would not inflict but thirty-nine, lest there should have been a miscount, and the law be thereby broken. They did not take the same pains to secure that the punishment should not be inflicted except when deserved. There is no mention in the Book of the Acts of any of these occasions of stripes inflicted by the Jews, but this was evidently a punishment ordered by the synagogues. One of these occasions was very likely at Damascus, and it is not unlikely that another was at Iconium. (See Acts xxvi. 2 for the persecution which St. Paul himself had formerly used toward the Christians, "in every synagogue.") This shows that the synagogues claimed and used the right of inflicting punishments upon their members. St. Paul here says that he was *five* times so scourged of the Jews. Antioch in Pisidia may have been another instance. (See II. Tim. iii. 11.)

The next verse (twenty-fifth) details the things he has suffered from the Gentiles and

* Derzhavin, a Russian poet.

from natural causes. To be "beaten with rods" was the name for the Roman punishment. The Roman lictors attendant on the magistrates carried as signs of their office a bundle of rods bound round an axe. The axe was used for capital punishments, the rods for scourgings. One of these is mentioned in the Acts (xvi. 22, 23), at Philippi. The Roman punishment was not limited and was usually very severe. There is no clue to the other two occasions, but this must have been in cities where were Roman magistrates. "Once was I stoned," the apostle continues. This was at Lystra (Acts xiv. 19). "Thrice was I shipwrecked." As this epistle was clearly written before the famous voyage to Rome, these three shipwrecks must be placed somewhere among the previous missionary journeys. On one occasion the wreck must have happened at sea, since St. Paul speaks of himself as being "a night and a day in the deep." That is, he was floating or swimming during that time before being rescued. There is no clue to the time when this happened in the Acts, except a very slight probability that St. Paul's second missionary journey was mainly made by land, and therefore that these shipwrecks belong to the first journey made with St. Barnabas. The probability is that St. Paul would not include any perils encountered on other than missionary journeys.

Verse 26 continues the general enumeration. "In journeyings often" needs no comment. Up to that time St. Paul had been incessantly active, and these journeyings were probably not infrequently made on foot. "In perils of waters" refers no doubt to the dangers run in crossing and fording the rapid and swollen mountain torrents which must have been encountered in the journeys through Phrygia and Galatia and Pisidia. (See Conybeare and Howson for a very spirited description of the passes by which the journey from Attalia to Antioch in Pisidia was made.) "Perils of robbers" were doubtless encountered at the same time. However admirable the police of the Roman empire in those regions where its sway was fully established, it is clear that St. Paul's journeyings took him into regions beyond the settled borders of civilization. His sojourn in Arabia must have brought him near to the desert tribes who never have owned a fixed law other than their own, and the mountains of Asia Minor were inhabited by those who from time immemorial have lived by robbery. His "perils of mine own countrymen" doubtless refers to attempts often made to assassinate him by the unbelieving Jews. This took place at Damascus, at Jerusalem, on his first visit; and probably on many more untold occasions. "In perils by the heathen," for example, at Lystra; also at Philippi, Ephesus, Thessalonica, and many more not told. "In perils in the city, in perils in the wilderness, in perils in the sea," are words which need no comment. "Perils among false brethren" refers to the Judaizing party among the Christians. This shows to what a height the division had grown that, in spite of the decision of the first Council (Jerusalem), a Jew who should contest for the liberty of the Gentiles should be in actual danger. St. Paul was not the man to overvalue a danger, or to fear one where there was none. It was a real peril of life itself.

Verse 27 is sufficiently plain. The only point of uncertainty is as to the meaning of "fastings often." Does St. Paul intend here to speak of voluntary fasts undertaken as a duty of religion, or involuntary fasts caused by necessity. The context would imply the latter, except that "hunger and thirst" would appear to have already expressed the same in full. On the other hand, St. Paul would hardly include an act of devotion among his sufferings for Christ, and among trials and perils which he was not free to avoid. This last is the view of Conybeare and Howson, who translated the passage, "Often without bread to eat." Meyer, on the contrary, is clear that it means voluntary fasts.

Verse 28 is the statement of his internal cares; besides those things which are without, *i. e.*, these external sufferings just enumerated. Conybeare and Howson render the next clause, "The crowd which presseth upon me daily," and add a conjunction, "and" "the care of all the Churches." The Authorized Version makes the two clauses to be in apposition. This is Meyer's exposition. It is the care of all the Churches which is St. Paul's daily anxiety. This seems the preferable rendering, since "the crowd which daily beset him" would only apply to particular times in his ministry, and not to the whole course of it, and would, moreover, be an anti-climax as compared with the other trials. It also is hardly consistent with the clause, "besides those things which are without." The authorized rendering, in spite of very respectable authorities for the other, seems to be decidedly preferable. "The care of all the Churches" means, doubtless, the care of all the Churches of his own planting, viz., in Galatia, Phrygia, Ephesus, Philippi, Thessalonica, Berea, and Corinth, and others not especially mentioned. This shows a distinct claim of apostolic authority, and is inconsistent with any Congregational or Presbyterian theories. It cannot mean a mere mental anxiety, but implies responsibility. It is parallel to that personal responsibility which is set forth in the Epistles of St. John (Rev. i., ii., iii.) to the seven Churches of Asia, and is also in harmony with the whole tenor of the two Corinthian Epistles, which reveal a direct authority and supervision.

*SUFFERING FOR CHRIST'S SAKE.**

BY THE REV. J. I. MOMBERT, D.D.

II. Cor. xi. 24–28.

It is to the injurious agitation and factious opposition of Judaizing teachers (II. Cor. xi. 22) of the Christine party (verse 23; see Conybeare and Howson, i. p. 443; ii. p. 95) to the Apostle St. Paul that we are indebted to this touching and instructive account of his sufferings in the service of the Master, for which the key-note is found in his own expressive declarations: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. iii. 8 compared with Phil. i. 29, 30). The epithets by which he describes his opponents and contrasts them with true believers (Phil. iii. 2, 3) are very strong, and should be examined in connection with the incidental references in the Epistles to the Corinthians.

In the enumeration of the manifold sufferings of the apostle, it is important to remember that the date of the Second Epistle to the Corinthians synchronizes with the beginning of the twentieth chapter of the Book of Acts; and that all historical verifications of the trials, difficulties, and persecutions he specifies must be sought in the earlier portions of that book. The first incident he mentions is this: "Of the Jews five times received I forty stripes save one" (verse 24). As to the punishment itself, the original statute in civil matters ran thus: "If the wicked man be worthy to be beaten, the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him and not exceed." (Deut. xxv. 2, 3.) The two cases in which this punishment was inflicted, mentioned by Josephus ("Antiq." IV., viii. 21, 23), shed no light on the subject, although we learn from the New Testament that scourging was inflicted in the synagogues for various offences, and especially for heresy and apostasy (Matt. x. 17, xxiii. 34; Mark xiii. 9; Luke xii. 11 [xxi. 12]; Acts xxii. 19, xxvi. 11). The authentic particulars concerning its application are these: The culprit, with bared back, was tied to a post, and received with a whip of three cords, or leathern thongs, thirty-nine stripes between the shoulders (Mishna, "Maccoth," iii. 12); as a single stripe in excess exposed the executioner to punishment, dread of erring in that direction is assigned as the reason for the reduction of the statutory number, although another rabbinical authority alleges that only thirteen strokes were given, and that each stroke with a three-thonged whip counted for three.

When and where the apostle endured that ignominious treatment cannot be determined. "Thrice was I beaten with rods" (verse 25). That was a Roman punishment, esteemed less ignominious than whipping or flogging, and on that account restricted to Roman citizens (ῥαβδίζειν = *virgis caedi*). For the difference between these punishments compare Acts xvi. 22 and xxii. 24, 25. The record mentions only *one* beating with rods at Philippi, but the details connected with that are highly instructive.

The miraculous restoration "to her right mind" of a demoniac female slave, the joint property of several owners, by St. Paul, entailed to them the irrecoverable loss of a lucrative source of income, and of a profitable influence over the besotted masses. Bent upon making the Christian missionaries smart for their unwarranted interference with their interests, for in that light they viewed the matter, they excited a popular commotion and trumped up the charge of then attempting to introduce new and illegal religious observances, with the result that the timorous praetors ordered them to be *beaten*, "and when they had laid many stripes on them" they were furthermore imprisoned. Of the wonderful occurrences in that prison we cannot here speak; but when word came by the lictors for their liberation, St. Paul, with noble manliness, refused to comply, on the ground that as a *public* outrage had been committed, in that he and Silas, being Roman citizens, had been, *without a trial*, beaten and imprisoned, the insult offered to the majesty of Rome in the person of two of her citizens required to be as publicly wiped out. And he carried his point, and by his firm, dignified, and manly bearing secured, for a time at least, the protection of the law in the performance of his evangelistic labors.

Paley (*Horae Paulinae* ad loc.) points out that there is no *contradiction* between the

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statement in the Epistle and the record in the Book of Acts, but simply an "omission in one book of what is related in another."

"Once was I stoned." That occurred at Lystra in Lycaonia, where the miraculous cure of the cripple so powerfully impressed the superstitious pagans that, mindful of their local traditions, they rushed to the conclusion that Paul and Barnabas were Mercury and Jupiter, and, led by the priest of Jupiter, prepared to pay them divine honors. In holy indignation, with Oriental demonstrations of abhorrence (Acts xiv. 14), the apostle delivered one of his characteristic addresses in vindication of the lofty purity of the doctrine he taught. The fickle Lystrians, one day impatient to worship the apostles as gods, were the next easily persuaded by Jewish fanatics that they were emissaries of the devil, "stoned" Paul and "drew him out of the city, supposing he had been dead." His wonderful recovery invests the apostle's expression in another portion of this epistle (iv. 9)—"persecuted, but not forsaken; cast down, but not destroyed"—with peculiar significance.

"Thrice I suffered shipwreck." These cannot be verified, for the incident mentioned (Acts xxvii. 41) on the voyage to Italy belongs to a later period than the date of the epistle.

"A night and a day I have been in the deep." The term "a night and a day" denotes a civil day of twenty-hours, "the deep" (ἐν τῷ βυθῷ) imports "the sea" (cf. Ps. cvii. 24, LXX. and Prayer Book version.) In the absence of particulars relating to this passage, it is only necessary to observe that it seems judicious not to refer the matter to a miraculous event, but to explain it as the consequence of a shipwreck, and that the apostle spent (cf. Acts xv. 33) that time in a boat, or on a spar or board. The recollection of that exposure is rendered graphic and vivid by the use of the perfect tense.

Although verses 26 and 27 are in part an emphatic iteration and expression of the statements contained in verses 23–25, they contain very interesting details illustrative of the condition of the countries and the character of the people visited by the apostle. It is highly probable, *e. g.*, that the "perils of waters"* and "perils of robbers" may be connected with the journey from Perga to Antioch in Pisidia. The passage of the rivers in Asia Minor, liable to violent floods, is proverbially difficult; and the mountainous tract of Pisidia is noted for its savage water floods. "The very notices of the bridges in Strabo, where he tells us how the Cestrus and Eurymedon tumble down from the heights and precipices of Selge to the Pamphylian Sea, is more expressive than any elaborate description" (Conybeare, I., 164). That district was also notorious for the lawless and desperate character of its population. The Isaurian and Pisidian robbers are mentioned by Strabo and Xenophon and many other writers. Polybius informs us that one of the roughest campaigns connected with the wars of Antiochus the Great was among the natural fortresses of the upper waters of those rivers.

The phrase "in journeyings often" has its best illustration in the multitudinous travels of the apostle, as recorded in the Book Acts.

The "perils from his own countrymen," *i. e.*, the Jews, and "from the heathen" likewise, are too numerous to admit here of a detailed enumeration. It is sufficient to say that in almost every place where he bore testimony to the Lord he encountered the enmity of the Jews, to whom his message was a stumbling-block, and that of the heathen, to whom it was foolishness.

"In perils in the city" seems to refer to the memorable incidents of his apostleship at such places as Jerusalem, Damascus (verse 32), Lystra, Philippi, etc., and in fact to most of the cities he had visited prior to the date of this epistle.

The perils in the wilderness and in the sea have been considered before, but it is proper to remember that those of the sea were much greater in ancient than in modern times, for the Greeks and Romans were ignorant of the use of the compass, and when "neither sun nor stars appeared" they had to hug the shore; and their ships, though often very capacious, skilfully handled, and fast sailers, were more dependent upon wind and weather than modern ships.

"The perils among false brethren" may denote the Judaizers (Gal. ii. 4; II. Cor. ii. 17), or, as is less probable, pretender-Christians animated by motives of personal enmity.

Verse 27 introduces a new phase of his sufferings; acts of voluntary self-denial, sacrifice of personal comfort, bodily trials and soul sorrows. The word (κόπος) translated here "weariness" is rendered (verse 23) "labor"; its proper signification is *toil*, physical or spiritual, with resultant weariness; derived from "to strike," it is transferred to grief, accompanied with beating the breast. "Painfulness" (μόχθος) is in the New Testament always coupled with the former, and allied in sense, is yet more intensive, and includes the idea of sorrow and painful effort, *e. g.*, of fortitude and serenity under trial and provocation. "Often in sleeplessness" (ἀγρυπνία), is better than "watching," as it graphically portrays the incessant anxiety which would banish sleep from his eyes. It is, however, not improbable that the reference is likewise to *manual* occupation at his trade of tent-making, as in I. Thess. ii. 9, II. Thess. iii. 8, where the words before explained bear already the literal physical sense. There is no reason why the two ideas should not be combined.

A similar double meaning, suggestive of the loftiest conception of the apostle's self-denial and incessant self-discipline, is conveyed by the remaining three terms, "fastings, cold, and nakedness." For the literal construction we have authority in I. Cor. iv. 11, 12; for the spiritual, involving discipline, I. Cor. ix. 27 (see last number of The Churchman, article "The Christian Race"); for both, II. Cor. vi. 3–10.

The rendering of the Authorized Version, "beside those things that are without," is not in agreement with the meaning of the Greek idiom, which requires us to translate τὰ παρεκτός, "the rest," *i. e.*, something in addition to the particulars already enumerated, *e. g.*, the daily wear and tear of official duty and responsibility.

"That which cometh upon me daily" is the rendering of the Authorized Version for ἐπισύστασις, which means literally "a coming together upon a place—hence, a concourse, a crowd"; so that some translate, "the crowd which presseth upon me daily," understanding, with a doubtful support of Acts xxiv. 12, "a crowd, either of people, or of things, pressing upon him." There is, however, another reading ἐπίστασις (Cod. Sin., Lachm., Tischend.), which means literally "a causing to stand by," and transferred either "a stopping, delay," or "attention, concentration of thought." If we adopt the latter we should get this sense for the whole passage: "Over and above the rest, there is my daily attention (or supervision) the care of all the Churches." In this way either reading makes good sense, although I think the latter on the whole less forced, and therefore preferable.

"The care" (μέριμνα) clearly denotes his burning anxiety (verse 29) for the spiritual weal, the pure doctrine, and pure, holy, consistent life of the Christian converts in "all the Churches" primarily, *i. e.*, in all the congregations planted by himself and his coadjutors, which would signify all congregations outside of Palestine. This fearful catalogue of suffering, which we have only briefly surveyed, belongs exclusively to the earlier portions of the apostle's eventful and laborious career, and takes no cognizance of ten further years of similar, greater, and more intense suffering. If ever evangelist had a ministry of suffering, it was St. Paul; from the day of his conversion and call until that of his crucifixion at Rome he illustrated the Lord's declaration: "I will show him how great things he must suffer for My name's sake" (Acts ix. 16). This heroic endurance for the Lord's sake is the most conspicuous example to all Christian ministers, and to all who love the Lord in sincerity and truth. The eloquent words of the late A. Monod ("St. Paul," five discourses) are well calculated to enforce the great lesson of the apostle's life, which is not to be *admirers* but *followers* of him (I. Cor. iv. 16, al.):

"Ah! if Jesus Christ were to require you to exchange the general good opinion which you enjoy for the humiliations of His life and the opprobrium of His death, the riches which abound in your houses for the abasement and destitution of His *poverty;* that comfortable life, that delicate bringing up, all those desires gratified as soon as formed, for the privations, the disquietudes, the sufferings of the body, the intense solitciude, or the sweet society of those dearly-loved ones who are the delight of your eyes and the joy of your hearts, for separation, bereavement, and bitter solicitude. Do you think within yourselves that you would be ready to bear the loss of all things so that you may win Christ? . . . If you inwardly answer, 'This is a hard saying; who can bear it?' all is said. I do not here decide whether your soul can be saved such as you are; but it is very certain, such as you are you will not be a follower of St. Paul."

* This might be rendered "perils in or on rivers."

Every society which has organized itself, and departed from the communion of the bishops who had rightful authority in the place where it originated, has departed from the unity of the Church.

We cannot live in the unity of the Church and follow them.

While we hold to the principle of not seeking the communion of these bodies, we have no right to judge uncharitably of the individuals who compose them.

They may be more acceptable to God than we: for they may be making better use of the grace which they have, than we are of that which we have.

But this does not alter our duty of testimony to the principle of the unity of the Church which Christ founded, and which He committed to the oversight of the apostles and their successors.—*Rev. Dr. Seabury's Manual for Choristers.*

CHILDREN'S DEPARTMENT.

MY VALENTINE.

BY MARY D. BRINE.

Wee little Jamie sat on my knee,
Playful and happy as happy could be;
Wee little Jamie, just four years old,
With eyes like stars and with hair like gold.
In came nur-e with valentines three—
All for the children, but none for me:
"One for Maudie and one for Bess,
And a wee little one for Jamie, I guess."

Maude and Bessie, with shining eyes,
Ran off to auntie to show their prize—
Each little valentine, gold and green,
The daintiest, prettiest ever seen.
But wee little Jamie, on my knee,
Lifted his soft blue eyes to me.
"None for mamma!" he sadly said,
Shaking his curly, golden head.

A pitiful look stole o'er his face,
And drove each dimple from its place.
"I solly for my mamma!" cried he;
"Jamie is solly as ever tan be!"
Then suddenly grew his eyes a-shine:
"Jamie div mamma a vallytine!
Jamie div mamma jus' only dis!"
My valentine was—a hug and a kiss.

A STORY WITHOUT A NAME.

This is a little story that I told the children one evening. We were all sitting in front of the fire in the parlor after dinner, and had no other light than the soft wavering flame from the sea-coal fire to drive the shadows into the corners of the room for us. The children were close about me, Jeannie in my lap, and the boys, Willard and Herbert, half sitting upon, half slipping out of, their chairs, one on each side of me. Two of the kittens, the gray and the black and white one, were tucked up so close together on the rug, that it would have been very hard indeed to have told just where the gray fur began or the black and white left off. Jackie was trotting in and out, now with the white kitten wrapped up as to her tail and hind-legs, and hanging dejectedly down as to her forepaws and head, out of his little ruffled apron; or with his small teapot full to brimming over with make-believe tea, anxious that every one should drink a cup; or with that coal-scuttle of his that never will stay full of those pieces of white paper, his make-believe coal, demanding more coal immediately. The door-bell rang two or three times, and people came in to ask questions, and through all my story there was the cheerful clatter of cups and saucers, and the hum of voices from the people in the dining-room drinking their after-dinner coffee. And I was trying to tell my story.

When I'd finished, Herbert said, "Wont you tell your CHURCHMAN children that story just every word as you've told us?" and I said, "If I do, I'll have to tell them about the noise, the fire, and Jackie, so that they can play they were sitting here with us."

They thought that it would be very nice indeed to have so much company, and immediately began to imagine a room large enough to hold so many children, and a fire-place large enough for them all to sit around. And when they had settled that to their satisfaction, they wanted me to tell the story all over again, "Just to see how it would seem," they said, and this is what I told them:

Once upon a time there was a lonely little boy. His father and mother both went to paradise when he was a tiny baby, and he had no brothers or sisters, aunts, or even grown-up cousins, to love and take care of him. No, he lived all alone in a great house that was to be his some day when he grew up, with his guardian, a very stern man, who believed that children should be *seen* but not *heard;* and his nurse, an old woman who, though she was kind enough in her way, gave him plenty to eat and kept his face clean and his hair smooth, firmly believed that, besides being made only to be seen and not heard, children were dreadful bothers and always in the way. So you may be very sure she never thought of such a thing as kissing the little boy "good night" when she tucked him up in bed, or taking him on her lap for a comfortable cuddle in the twilight, or even looking out of the window to smile and nod him off to school, as the other little boys he knew had some one to do for them. And it was because he longed and wished so much for some one to love him, or even to give him a kiss now and then, that this little man grew very sad, a wistful look crept into his blue eyes, and, instead of having a good time with the other boys, he took to stealing into quiet corners to cry and wonder over his troubles—why it was that so many boys had more aunts and cousins and sisters than they knew what to do with almost, while he had no one at all.

The birds, who were friends of his, soon found out all about his troubles from watching him and listening to what he said as he lay crying on the grass so many summer days, and felt very badly because he was so unhappy. They talked the matter over among themselves, and finally decided to ask the fairies what had better be done about it.

The fairies!

Yes, the fairies. Why, had you forgotten all about them, just because they are tucked away with the flowers from the frost and cold under their swans' down quilts? But it was summer then, the time that I am telling you about, and the fairies were busy enough.

When the queen of the fairies heard the little lonely boy's sad story, she was very sorry, and all day long she sat with her beautiful wings folded, and her sweet face drooping, while she wondered and wondered what she could do for him.

"If I give him a fairy sister he would be very, very happy with her nearly all the year. But how would it be when the time came for me to hold my midsummer court, and she with all the other fairies must be present to give an account of how she had spent the past year. Wouldn't he be lonely then?—so sad and miserable that all the pleasure of the past would be forgotten in the sorrow of the present? No, that would never do. I must think of something else." And the good queen puzzled her kind brain, while her butterfly steeds languished for their morning skim over the sunshine, and her fairy guards caught themselves napping as they leaned against their spears.

"If I give him beauty," she thought, "some will love him, but more will envy him; or a beautiful voice, or a great talent, it will be the same. Something to make people love him? Some one to love him? What shall it be? Ah! I have it!" and with a happy smile the queen flew off to whisper in the ear of the little boy, who lay asleep under a tree near by.

His flushed cheeks were stained with tears, and every now and then in his sleep he drew a long sigh, his red lips had a grieved curve as if even in his sleep he could not forget his troubles; but when the little queen began whispering in his ear, all this faded away. Smiles came instead, as hope chased away the clouds.

"The birds have told me what you long for, little one," she whispered. "Listen, and I will tell you how to get it. Make every one love you, you surely will, if you do just as I tell you."

"Somewhere in this forest, hidden away in the heart of a flower, lies a crystal, shining like a great frozen dewdrop. Pick that flower carefully, take care that you do not break the leaves, and put it in a vase of water by your bed; watch it carefully every day; keep the water fresh, and the vase in which it rests clean, and your rose will never fade. But remember this, dear boy: if you forget, are careless, and neglect the fresh water for even one day; if you use angry or unkind words, or allow yourself to think unkind or selfish thoughts, the beautiful rose will fade and wither, the crystal slip away where you cannot tell, and all those people—and they will be every one you ever speak to who have learned to love you so much—will soon wonder how they could ever have loved you at all. You may have a good many adventures," the queen of the fairies went on, "while looking for the rose. Some very strange things may happen, but you must not be discouraged; and if you pick a good many flowers before you find the right one, that is no reason why you should give up in despair. Remember, you will have found the right flower when, after you have picked it, everything around you looks exactly as it did before. Now, good-by, dear. Keep a brave heart. Start on your journey at once. There is nothing like doing anything you have to do right straight off, to make sure of getting through with it. And here is a lily-wand to help you. Touch with it anything that stands in your way gently, it will open and let you through."

Then the queen brushed her wings over the little boy's heavy eyelids and fluttered away, while he woke up with a start to look about him at the trees and the river, and the flowers nodding to one another, and to wonder if it had really been nothing but a dream. But no! there lay a long lily branch by his side, and on a low bush that waved over the water close by him, a little bird was singing with all his might and main:

"If you don't at first succeed,
Try, try, try again!"

So with a light heart the little boy jumped up and began his journey. Deeper and deeper into the forest he wandered, following the little river that sparkled and danced along in the sunshine, slipped around great gray stones, and was full of shadows and deep places in the shade of the tall trees. Birds called to him out of the branches, squirrels chattered, and bees hummed to encourage him. Already the little boy's heart grew lighter.

"They'll all love me soon," he thought.

Into a beautiful garden at last he wandered. All this time he had been following the narrow path that kept the river company, running along by its side, but catching a glimpse of something waving great scarlet flowers at him from a side path, and hearing a well-meaning but very silly bird call to him:

"Why, don't you see the flowers?"

He hurried toward the scarlet blossoms. Very beautiful they were, he found, climbing up the trunks of the tall forest

trees. The vines, covered with the great red flowers, threw out long arms to one another, and catching, holding on very tight, had run together and formed a great hedge of blossoms all around a still more beautiful garden. Round and round the little boy walked, looking for the gate, or an opening in the hedge large enough for such a small boy to crawl through; but no, there was none. Nothing could he find but the laughing, nodding scarlet flowers, their green leaves and stout tendrils so close together that it would have been hard work for even a robinto crawl through.

When almost discouraged, the little boy happened to think of his lily branch, and touching the vines with it gently, sure enough the vines bowed, and swayed themselves apart, and with a shout and a bound the little boy stood in the beautiful garden.

Did you ever see a garden where just one kind of flowers grew, children? Well, this was such a one. Fountains danced and sparkled in the sunshine; strange birds, not his friends of the forest, but birds with wonderful plumage, red, green, and yellow, flew about, and climbing over arbors massed together in the garden beds, dropping long green fingers from the branches overhead, everywhere grew the beautiful flowers; and yes, there in the centre bed of the garden was the wonderful crystal sparkling in the heart of a great red flower.

The little boy hurried to pick the flower, and stood looking at the beautiful dew-drop that was to bring him so much happiness. When, what do you think? right in his hand the gorgeous flower began to fade, the crystal slipped away somewhere out of sight, and as he raised his head he was very much frightened and surprised too, to see how everything had changed. The flowers were withering all about him, and the vines showed ugly thorns where the flowers had been. The birds flew screaming about the garden, and the forest trees were clashing their long arms together. Very much frightened indeed, the little boy dropped the flower and ran away towards the forest again as fast as his small legs would carry him; but it was only after touching them with the lily wand a great many times that the thorns would bend back at all, and even when they did, it was such a very small place that they gave him to crawl through, that his poor hands and face were scratched and bleeding, his clothes were torn, and his hat was gone when he crawled out into the forest again.

Very much discouraged the little boy was, and very heavy was his heart then, but here's the nice part of having fairies to look after you. In a few moments his clothes were whole and clean again. There were no signs of scratches on his face, and his hat came skipping out of that dreadful garden with a strong breeze behind it, to hurry it up, and its wearer was not only very glad to see it, but quite ready to forgive the foolish little bird, who with drooping wings and very much ruffled feathers, was hanging his head on a limb near by and saying in mournful peeps how very sorry he was.

"You didn't mean to," the little boy swallowed down his tears to say kindly; and instantly the sun came out from behind a cloud, the birds sang louder to cheer him on, and the path grew smoother over which his little feet were hurrying.

I wish half-past seven didn't come quite so early, children dear, but it does, and I must hurry to finish my story before that tiny bell in the clock warns us with one tap that sleepy time is here. So I cannot take time to tell you of the little boy's many adventures: how he wandered into a tulip garden, and then into one where nothing but daffodils grew, or of the geranium garden, or even where the lilies themselves nodded to one another by the hundreds and thousands; nor how he had to fight his way back into the forest again, torn and tired enough, out of each one of those gardens; nor how discouraged he was until the cheerful little bird that sang "Try, try again," flew back to him, and he brightened up and found courage to start on his search once more. At last, after many days' wandering, he found his beautiful crystal—the right one, I mean—in the heart of a rose. How it sparkled, and with what a clear, pure light it shone, as the happy little boy carefully carried the lovely white rose, in whose heart he had found it, out of the garden. There were no thorns then in his way, you may be sure. The birds didn't fly screaming overhead. No; they flew down and hovered about him to look at his treasure; and the roses of all kinds and colors that ran and grew and climbed all over that beautiful rose-garden, crowded together and waved perfumy kisses after the little boy. All the way home the sun shone, and the birds sang as they had never sung before, it seemed to him. Everybody he met seemed to have a pleasant smile expressly for him. Even the strange dogs could not pass him without a friendly wag of their tails; for, without his knowing anything at all about it, the little boy's face was so full of the sunshine and purity of the crystal that no one, not even a pussy-cat, could look at him without feeling happier themselves.

The beautiful rose never faded, nor did the crystal slip away from the little boy as long as he lived; for he never forgot to keep the water fresh and pure, or the vase clean, or that angry, selfish words and thoughts would wither his rose.

"IF YOU DON'T AT FIRST SUCCEED."

So you may be sure he had friends. Every one who ever heard him speak, or saw the sunshine of his smile, loved him. Little children held out their hands to go to him and stroked his cheeks with their soft fingers, and all the birds and every creeping thing, as well as all animals, loved him, for was he not kind and gentle to them all?

So the lonely heart was filled. The wistful look faded out of the blue eyes. Instead of tears, there were smiles; and in place of sighs, cheerful, pleasant words for everybody.

And what do you think, children, was it *really* the crystal that brought him all this happiness and so much love? or was it the kind, unselfish, pure, and loving thoughts that filled his heart, shone out of his eyes, and made him gentle and tender to every living creature? Don't you believe the crystal really means the love of God? That, filling our hearts—if we will only let it—makes us good, true, and gentle, teaches us to love every one, and makes every one love us?

. . . . .

Ah, there is half-past seven striking, and Susan looking doubtfully in to see if the story is finished. Good night, good night, and pleasant dreams. *To all*, dear children, God grant your own hearts' crystal is pure and shining, and that with His help you may keep it pure as long as this earthly life shall last.

THE SWAN AND THE COOK.

A Paraphrase.

There were birds of every feather
Living sumptuously together
In a poultry-yard of old.
Of the swan, the eye's great pleasure,
And the goose, a kitchen treasure,
This story we are told.

The aquatics were rivals
In many things, mere trifles,
Which disturbed their peace of mind.
Of their plumage which was whiter,
On the water which sat lighter,
They to settle ne'er could find.

The cook, quite tipsy, trying
To catch goose one day, espying
Now the swan, took him instead;
And the bird well knew the meaning
Of the knife so brightly gleaming
In the air above his head.

His death-song sweet he singeth:
Cook, amazed, the knife down flingeth,
Crying, "What! make soup of thee!
No! no! Hand of mine shall never
Thy fair throat and body sever.
Saved thou art by melody!"

Foes oft surround our earthly path:
Sweet words may turn away their wrath.

"ALL THY WORKS PRAISE THEE, O LORD."

BY COUSIN EMMA.

I hope, dear children, that you are eagerly looking for the fulfilment of my promise. Why? Because I want you to learn more and more about God's wonderful works; and this knowledge, I trust, will lead you to adore the Creator's wisdom, power, and goodness; and not only to adore but to love Him, and earnestly seek to do God's holy will.

I was to tell you of a few of the many and various ways in which mountains and hills are useful and beneficial. Have you ever held a magnet towards a needle? "Yes," you reply, "and the needle was immediately drawn towards it." So it is with mountains; they act as loadstones or magnets to the clouds, and draw down from them the fertilizing rain. Some one has said that often it is a mountain range which determines whether a country is to be a garden or a desert, and points out the place where rain-bringing winds are to yield up their treasures. "Mountains drink the waters of the rain of heaven, and are called the great water-sheds of the earth"; for just as water runs off a shed or roof, so the rains which descend from the mountains, and the ice and snow as they melt, run down their sides; and if the earth had been one vast level plain, with no hollows to collect the moisture together, and no sloping mountains and hills to carry it off, the water would have stood in little stagnant pools over its surface, making not only the air unwholesome, but destroying many of the beautiful fragrant flowers, while the noxious and poisonous weeds would have grown luxuriantly.

Often, perhaps, you have watched the sparkling stream which flows by your home, or followed its windings until you came to the tiny brook in the meadow, and if you could have understood its babblings, a story something like this you would have heard: "Far away from this spot, on the top of a high mountain, I was born; and then, a tiny rill, I started on my journey down the mountain's side; meeting other little rills, we kissed and joined, glad of each other's pleasant company, and so kept on our way down the plains and through the meadows, growing larger and larger; and by and by I shall become a large river, and keep flowing on, on, to meet my dear old grandfather the ocean; and then so glad will I feel that I'll open my mouth wide and pour my waters right into his broad bosom."

Yes, the mountain tops are the cradles in which the rivers of the world took their first nap; and I want to tell you what Dr. Child has said in his very instructive book, "The Benedicite," about the benefits derived from this wise ordaining: "As a general rule mountains form the backbone or central ridge of continents; and Nature, by decreeing that the chief rains shall fall among them, has secured the greatest amount of fertilizing service. As it flows downward to the sea the rain-water, collected into streams, dispenses fertility on all sides. Had it been otherwise arranged, and the chief rainfall occurred near the coasts, the course of the rivers produced by the rain would have been short, and the amount of good done by them would have been small."

Some of you have probably seen the large houses in which the great blocks of ice are packed, ready when in summer they will be needed for our comfort and refreshment. These houses were built by man, but I wish to tell you of those made by our kind heavenly Father.

On or near the tops of the mountains, in warm and tropical climates, there are large hollows called reservoirs, filled with water frozen into ice and snow. While the plains below are parched with the burning heat of summer, the sun is melting this ice and snow, and sending it to them in refreshing streams down the mountain sides.

"Thus the glaciers of ice and snow on the Himalayas feed the Ganges, the Indus, and the Burhampootra, and from the top of the Andes flow down cool streams into the rainless countries near the Pacific ocean." In the glaciers of Switzerland the Rhine and Rhone were born, and were they not constantly supplied in summer with water from the mountain ice-houses they would become very small streams.

Here is a traveller at the foot or base of the Peruvian Andes; with his permission we will accompany him, for we cannot take the long uncomfortable journey from the equator to the poles, to feel the different climates of the earth, and see its varied vegetation, and we have heard that to experience all these we have only to ascend the lofty tropical mountains.

In the glowing temperature of the tropics we are, and having refreshed ourselves with a glass of ice-water and a fan—we begin the ascent. For the first 5,000 feet our way lies among pineapples, cocoas and bananas, and other kind of palms, with bright colored fragrant flowers clustering on the trees. This marks the region of the equator. Up, up we go, 5,000 feet more, until we see the vegetation of temperate climates. How delicious are the grapes! and the ground is covered with luxuriant crops of wheat and maize.

How chilly! Yes, we need our wraps, for we have again ascended 5,000 feet. The tall trees have disappeared, the forests are thin, and we must give up our flour or wheat bread, but we can have barley and rye and good potatoes. Higher still, we see only a scrubby pine or birch, the moss and the lichen, and our feet are making tracks in the perpetual snow of the arctic regions. We cannot stop to rest lest we freeze, or one of those cold glaciers slide down upon us. Oh! it's coming, and in an instant we are awake, glad to find it but a dream, and we are safe and snug in our own comfortable homes.

When you are old enough to study geology, you will learn many wonderful things about mountains; that some of their lofty peaks have been cast forth as liquid lava from the interior of the earth by the force of fire, and others again, though once at the bottom of the sea, have been lifted on the backs of other rocks, so as to form lofty ridges. If you are not weary, I would like to tell you of another way still more wonderful in which mountains and hills show forth the power of the Creator. Some of them are composed chiefly of the remains of animals that once lived and moved upon the earth, and the variegated marbles dug from their sides are said to owe their beautiful markings to the shells which successive generations of little creatures built up and left behind. Think of nearly the whole city of Paris having been built of stones made of the shells of animals so small that they can only be seen by the help of the microscope, and that the most famous of the pyramids are formed out of the remains of microscopic animals cemented into a building stone found abundantly in Egypt, and many other places; and that every atom in the piece of chalk with which you write the figures on the black-board once formed part of a living animal. Now, can we not say with our hearts as King David, the sweet psalmist, once said, "I will remember the works of the Lord; and call to mind Thy wonders of old time"?

Ah! I see you are not quite ready to say good-by; you wish to ask if I did not forget the three mountains, Moriah, Olivet, and Calvary, when I talked with you about the sacred mountains of the Bible.

Oh no, I did not forget them; but it was after the "three children" had lived and died that the Lord Jesus Christ came down to

earth, and these mountains, hallowed by association with many events of His life, became dear to every Christian heart.

Up Mount Tabor, with their Lord, went the three disciples, and there, while His face shone like the sun, and His raiment was as white as the light, they saw Moses and Elias talking with Him, and heard a voice from the bright cloud, "This is My beloved Son."

Oft, with His disciples, the Saviour crossed the Mount of Olives in His journeys to and from Jerusalem, or, in the shade of its many olive trees, sat while He taught them. On its silent top He spent whole nights in prayer, and from it He beheld the "beloved city Jerusalem," and wept over the sorrows that were coming upon it, because they would not believe on Him their promised King and Saviour.

To the north-west, and outside of the city, was a slight elevation, Mount Calvary, called also Golgotha, perhaps from its shape—a hillock in the form of a human skull. And here,

"Our dear Lord was crucified,
Who died to save us all!"

From Calvary, the most sacred mount of all, we turn again to the Mount of Olives, where the disciples once stood and watched their Lord, until "a cloud received Him" out of their sight, as He ascended to heaven, where, at God's right hand, He ever liveth to make intercession for us.

"Oh dearly has He loved us,
And we must love Him too,
And trust in His redeeming love,
And try His works to do."

THE CHURCHMAN COT.

Written for the occasion of offering $3,000, the endowment for "The Churchman Cot."

BY D. GOODWIN, JR.

When Christ His earthly pathway trod
Through want and sickness, tears and grief,
No home to rest His weary head,
Nor friend to minister relief,
He paused among the throng to raise
A curious thing before all eyes,
And said, "Be like this little child,
And you shall taste of paradise."

Dear Christ! to day we come to Thee
With offerings from a continent
By myriad loving children sent,
To heap their hearts on one soft bed
Where some poor suffering little head
May rest secure; where Time's swift glass
Will mark but blessings as they pass;
Where gentle hands will soothe each pain,
And woo the sick to health again;
We crave Thy blessing on this bed,
By tiny hands so kindly spread.

May every child through all the land
Whose gift upon our altar lies,
Full early come to understand
That no such road to paradise
Is half so sweet, or half so pure,
As that which opens wide the door
To Christ's sick, suffering poor.

And O ye fathers, mothers dear!
Who still with anxious hearts do bear
The chain which binds a pulsing love,
Your living child, spared from above,
When sleep its little eyelids close
And restless murmurs stir its lip,
While spirits watch its sweet repose,
Some angel's plumage here may dip
To bear from this, the children's bed,
A prayer that yours may rest its head,
When sleep shall find a last abode,
Safe in the bosom of its God.

January 29th, 1879.

PARAGRAPHS.

A BILL has been introduced in the St. Louis Common Council making it a misdemeanor, punishable by fine, to ring "bells on churches, convents, schools, or factories, or anywhere that the noise will disturb the people."

THE severity of the weather has brought immense flocks of wild ducks into the Val de Travers, in Switzerland, where the streams, rich in trout, remain unfrozen, owing to the sheltered position of the valley. To make head against this invasion, and prevent the extermination of the fish, the government of Neuchâtel have prolonged the shooting season, which had already expired, for eight days. Another interesting fact in natural history is the unwonted presence at Geneva of thousands of lake gulls. They fly all day long in the neighborhood of the Pont du Mont Blanc, disputing with the swans the bread thrown by visitors into the river.

IT is said that English photographers avoid the strain on the sitter's eyes, which usually results in a ghastly stare, by having a clock-face as the point to which they are directed, the eyes being allowed to travel around it slowly from the figure XII. The rotatory movement of the eyeball in adapting itself, step by step, to the figures upon so small a circle at such a distance is so excessively fine as to cause no interference with the photographic process. The eyes are well defined, even to the iris, and the pictures have a marked superiority over those previously taken in the manner in which the details of the eyes are reproduced.

GERMAN papers announce a discovery of much interest to the musical world. The treasure-trove consists of a large portion of the missing works of Johann Sebastian Bach. The discovery was made by Herr Robert Franz. Convinced that the long-lost passion-music and Christmas oratorios might yet be brought to light, Herr Franz commenced a systematic research in every place where the great master had been known to reside. After much fruitless labor he arrived at the seat of the Witzthun family, and passing one day down an alley in the garden, noticed that the young trees where they were tied to their supports were bound round with strips of paper to prevent the bark from being scored. A closer inspection showed that the paper bore the beautiful handwriting of Bach, and turning to the gardener, Herr Franz besought him to say whence the manuscript had come. The reply was to the effect that in the loft there had been several chests full of the paper, covered with old notes, and as it was of no use to any one he had made it serve instead of leather for binding up the saplings, adding that he had done so for some time and found the result highly satisfactory. Herr Franz hastened to the loft, when he was rewarded by finding a chest yet untouched, and filled to the brim with manuscripts which on inspection proved to contain no fewer than 120 violin sonatas. His joy was dashed, however, by the certainty that the passion-music had long ago gone to bind up the trees, and had irrecoverably perished through exposure to the weather.

OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the League aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall St., New York.

A BRAIN AND NERVE FOOD.—VITALIZED PHOSPHATES, composed of the nerve-giving principle of the ox-brain and wheat-germ. They correct all weaknesses of mind or body; relieve nervousness; give vitality in the insufficient growth of children; strengthen digestion; cure neuralgia, and *prevent* consumption. Physicians have prescribed 160,000 packages F. CROSBY, 666 Sixth Avenue. For sale by Druggists.

AN EXTENDED POPULARITY.—Each year finds *"Brown's Bronchial Troches"* in new localities, in various parts of the world. For relieving Coughs, Colds, and Throat Diseases, the Troches have been *proved* reliable.

DEAFNESS RELIEVED—without pain. For particulars address VERRY & HARPER, Madison, Indiana.

Special Notices.

The St. Nicholas" is a first-class hotel in all its appointments. Its rooms, single and en-suite, are large and well ventilated. Elevator connects directly with the ladies' entrance. Table and attendance throughout acknowledged as surpassed by none in the world.

SARATOGA SPRINGS IN WINTER.
DR. STRONG'S REMEDIAL INSTITUTE has Turkish, Russian, Hydropathic, and Electric Baths. Equalizer and other valuable facilities for treating *Nervous, Lung,* female, and other diseases.
Prices reduced. Send for Circular.

WANTS.

A CHURCHWOMAN desires a position as Housekeeper in a Church School, Institute, or Family. Having had many years' experience, will be found a good manager in all household duties; is well qualified for either position, as references from former employers of the highest respectability will show. Address E. M. C., Box 71, Bloomfield, N. J.

A LADY of unquestionable ability desires a position as housekeeper. References given and required. Address, or call on Mrs. WILSON, No. 30 West 36th street, New York.

HENRY STEPHEN CUTLER is at liberty to negotiate for a position as Organist and Choir master As to amount of salary, the advertiser has, at present, no conditions to make; but there must be a first-class organ or immediate propect of one. Llewellyn Park, Orange, N. J.

JAMES H. ROGERS, Organist and Choir-master of St. Luke's Protestant Episcopal church, Brooklyn, N.Y., is open to an engagement from May 1st. Will accept a moderate salary. Address 28 Sands street, or refer to the Rev. J. W. Diller, rector.

ORGANIST.—I shall be at liberty to accept a position on the 1st of April. Am a pupil of S. P. Warren, and have had an experience of more than seven years in the service of the Episcopal Church. A fine organ, and opportunity for Church work, more an object than large salary. Address S., Box 36, South Orange, N. J.

WANTED—a position to teach children and assist with sewing or light household duties; is capable of giving instruction in common and higher English, Mathematics and Latin. Address "CHURCH MEMBER," THE CHURCHMAN Office, New York.

FOR SALE.

FOR SALE—COUNTRY RESIDENCE IN NEW JERSEY, one hour and a half from New York, or will exchange for improved, unencumbered City Property, East or West Country is rolling, and noted for its healthfulness, beautiful scenery, and excellent society. Brick mansion, 50 feet square, adapted for permanent residence, surrounded by fine old Shade Trees, Grapery, Greenhouse, etc., with 20 acres of land. Principals desiring a valuable and attractive property, unsurpassed for healthfulness, please address MUNSON, P. O. Box 2814, New York city.

RENTS.

ROSELLE, N.J.—A desirable Country Residence, two miles from station. Rent to 1st of April, 1880, $300. Address J. L. BENEDICT, Elizabeth, N. J.

WINTER BOARD.

SOUTH CAROLINA BOARDING.—A lady is desirous of taking Northern Boarders for the Winter. Upper Country. Pleasant Location. Every Comfort, especially for Invalids. Terms $5.00 per week. Address Mrs. CORNISH, Pendleton, South Carolina.

ENCAUSTIC TILES.

MINTON'S TILES, of various patterns for Churches and for Public Buildings and Dwellings.
For sale by
MILLER & COATES, 279 Pearl Street, N. Y.

FINE HATS,

SILK, CASSIMERE, AND FELT,
RETAILED at MANUFACTURERS' PRICES.
J. H. DAY, Manufacturer,
25 Walker St., near Church St., New York.

INSURANCE.

1860. 19th Annual Statement 1879.
OF THE
WASHINGTON LIFE INSURANCE CO.
Of New York.

OFFICE, COAL AND IRON EXCHANGE,
Cor. Cortlandt and Church Sts.
CYRUS CURTISS, President.

Net assets, December 31, 1877		$5,012,576 16
Receipts during the year:		
For premiums	$955,261 14	
For interest	290,060 49	
		1,245 321 63
		$6,317,897 79
Disbursements:		
Claims by Death	$201,367 98	
Matured Endowments	171,399 90	
Surrendered Policies, Cash Dividends, and Return Premiums	483,129 50	
Annuities	1,708 82	
TOTAL PAID POLICY HOLDERS	$857,605 65	
Taxes	7,253 19	
Commuted Commissions	23,915 62	
Profit and Loss	6,814 52	
Dividends to Stockholders	8,653 75	
Expenses—Rent, Coms., Salaries, Postages, Advertising, Medical Examinations, etc...	160,367 85	
		1,064,610 58
Net Assets, December 31, 1878		$5,253,287 21

ASSETS.

U. S. and N. Y. City Stocks	$2,313,466 30	
Bonds and Mortgages	2,270.214 02	
Real Estate	414,436 23	
Cash on hand and in Banks	224,548 68	
Loans on Collaterals	15,187 48	
Agents' Balances	15,434 55	
		5,253,287 21
Add excess of Market Value of Stocks over cost		93,758 70
Interest accrued and due and unpaid		47,289 76
Deferred and unpaid prem's, less 20 p. c.		108,908 02
Gross Assets, December 31, 1878		$5,503,243 69

LIABILITIES.

Reserve by N. Y. Standard, Company's valuation	$4,448,480 00
Unsettled claims	112,182 48
Premiums paid in advance	11,620 26
Unpaid Dividends to Stockholders	175 00
Salaries, Rents, etc	3,750 00
Total Liabilities as to Policy holders	$4,576 207 74
Surplus as regards Policy-holders	927,035 95
Aggregate	$5,503,243 69
CAPITAL STOCK	$125,000 00

W. A. BREWER, Jr., Vice-Pres't.
W. HAXTUN, Secretary.
CYRUS MUNN, Assistant Secretary.
E. S. FRENCH, Sup't of Agencies.
B. W. McCREADY, M.D., Med'l Ex'r.

ATLANTIC
MUTUAL INS. CO.,
NEW YORK,
OFFICE, 51 WALL ST.
Organized, 1842.

Insures against Marine and Inland Navigation Risks, and will issue Policies making Loss payable in England. Assets for the security of its Policies are more than TEN MILLION DOLLARS.

The profits of the Company revert to the assured, and are divided annually, upon the Premiums terminated during the year, Certificates for which are issued, bearing interest in accordance with its Charter.

J. D. JONES, President.
CHARLES DENNIS, Vice-Pres.
W. H. H. MOORE, 2d Vice-Pres.
J. H. CHAPMAN, Sec. A. A. RAVEN, 3d Vice-Pres.

HOME
Insurance Company
OF NEW YORK.

CASH CAPITAL	**$3 000000.00**
Reserve for Reinsurance	1,766,771 00
Res. for Unpaid Losses and all other claims	260,092 46
Net Surplus	1,363,488 94
Total Assets (1st January, 1879)	**$6.390,352 40**

J. H. WASHBURN, Sec'y. CHAS. J. MARTIN, Pres't.

Ætna Insurance Co.
Incorporated 1819. Charter Perpetual.

LUCIUS J. HENDEE, President.
J. GOODNOW, Secretary.
WM. B. CLARK, Assistant Secretary.

L. A. DICKINSON, Agent at Hartford, Conn.
JAS. A. ALEXANDER Agent for New York City.

INSURANCE.

Office of the Atlantic Mutual Insurance Company,

NEW YORK, January 22d, 1879.

The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st of December, 1878.

Premiums received on Marine Risks, from 1st January, 1878, to 31st of December, 1878	$4,009,309 47	
Premiums on Policies not marked off 1st of January, 1878	1,848,697 36	
Total amount of Marine Premiums	$5,858,006 83	
No Policies have been issued upon Life Risks; nor upon Fire disconnected with Marine Risks.		
Premiums marked off from 1st of January, 1878, to 31st of December, 1878	4,186 024 92	
Losses paid during the same period	$2,012,784 45	
Returns of Premiums and Expenses	$859,960 58	

The Company has the following Assets, viz.,	
United States and State of New York Stock, City, Bank, and other Stocks	$10,086,758 00
Loans secured by Stocks, and otherwise	704,200 00
Real Estate and claims due the Company, estimated at	619,084 50
Premium Notes and Bills Receivable	1,529,259 74
Cash in Bank	381,210 92
Total Amount of Assets	$13,320,468 16

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday, the Fourth of February next.

The outstanding certificates of the issue of 1875 will be redeemed and paid to the holders thereof or their legal representatives, on and after Tuesday, the Fourth of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and cancelled.

A dividend of Thirty per cent. is declared on the net earned premiums of the Company for the year ending 31st of December, 1878, for which certificates will be issued on and after Tuesday, the Sixth of May next.

By order of the Board,
J. H. CHAPMAN Secretary.

TRUSTEES:

J. D. JONES,	HORACE GRAY,
CHARLES DENNIS,	EDMUND W. CORLIES,
W. H. H. MOORE,	JOHN ELLIOTT,
LEWIS CURTIS,	ALEXANDER V. BLAKE,
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J. D. JONES, *President.*
CHARLES DENNIS, *Vice-President.*
W. H. H. MOORE, *2d Vice-Pres't.*
A. A. RAVEN, *3d Vice-Pres't.*

LIVERPOOL & LONDON & GLOBE
Insurance Company.
United States Branch.

Statement January 1, 1879.

Assets in United States	$4,3**1,897 07
Total Liabilities, including reinsurance	2,43**,505 86
Surplus	1,871,291 21
Income in United States during 1878	2,600,583 34
Expenditures, including losses	1,971,219 83

J. E. Pulsford,
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